

T H E
ANALYTICAL REVIEW,
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ART. I. *Astronomical Observations made at the Royal Observatory at Greenwich, from the Year 1750 to the Year 1762.* By the Rev. James Bradley, D.D. Astronomer Royal, Savilian Professor of Astronomy at Oxford, F.R.S. and M.A.S. and B.L. at Paris, Berlin, Peterburgh, and Bologna. Folio. About 660 pages. Price 5l. 5s. Oxford. At the Clarendon Press. 1798.

THIS work is one of the public benefits for which the University of Oxford is so highly honored by every lover of science. From a private individual such a publication cannot be expected, as the time, labour, and expense in producing it must very far outbalance any advantage that could possibly be derived from a sale where the number of purchasers is so limited. These observations ought to have a place in every observatory, and in every extensive library. They were made by a man of the first talents in this department of science, and they are now given to the world by his successor in the astronomical chair at Oxford, whose indefatigable pains to render them worthy of the public eye deserve the highest commendation. In the preface is given the history of the work, which, from its having been so long an object of public curiosity, and sometimes of public animadversion, we shall present in detail to our readers.

Dr. Bradley died in the year 1762, and his executors were preparing to publish his posthumous works when these observations were claimed by the Royal Society as its property, and when this claim was given up, the crown put in its pretensions, founded on the salary of 100l. a year which the Dr. received for making them at Greenwich. The claim was vexatious, and furnished matter for a law suit, which commenced in 1767, and was not abandoned by the crown till the year 1776, when the executor's right to these observations was allowed. The executor was the Rev. Sam. Peach, who had married Dr. Bradley's only daughter, and he presented them to Lord North, then Chancellor of the University of Oxford, with a view to their publication at the

Clarendon press. His Lordship made the donation of them to the University, and they were put into the hands of the present editor, whose ill health prevented him from completing the work with sufficient haste to gratify the anxious curiosity of the public; and the trustees, with great propriety, chose rather to submit to a temporary delay, than to deprive the editor of the honour attending this publication, or to place it in hands less qualified for so important an undertaking.

An account of the instruments used by Dr. Bradley succeeds to this history, and of the means employed to settle the latitude of the observatory, the obliquity of the ecliptic, and the astronomical refractions. The secular variation of the ecliptic, according to our editor, agrees very nearly with that found by Bradley, and amounts to about $58''.3$. The precession on which Bradley's observations are calculated amounts to $50''.35$, which the editor, on just reasons assigned by him, thinks unquestionably too large, and proper corrections have been given of this, as well as of an error in the assumed parallax of the sun. He has also given the proper motions, in right ascension, of some stars, and to this subject, without doubt, future observers will pay peculiar attention. Other particulars are mentioned, which prove that the editor was worthy of his office, and we lament that his health has suffered so much from these labors. We doubt not that he speaks truly when he says in his conclusion, that "during the time which he has been employed, he has never been idle unless from necessity." We can excuse the impropriety of diction in the remaining clause, when he says, "that I have faithfully discharged my duty to the public, I can proudly appeal to the very flattering and honourable testimony of the University of Oxford." That he has faithfully discharged his duty, we can aver with great confidence, but this can be no just ground for pride,—that is for folly. This *parliamentary* mode of speaking is gaining ground among us, and ought to be reprobated; pride, in no shape whatever, is justifiable, and the pride of an editor, the pride of a speaker in the House, the pride of an author, the pride of a nation, are only so many different species of folly. This work will be a lasting memorial of the industry and talents of the conductor, and of the editor of these observations, and of the munificence of the University of Oxford.

ART. II. *Travels in the interior Districts of Africa: performed under the Patronage of the African Association, in the Years 1795, 1796, and 1797.* By Mungo Park, Surgeon. *With an Appendix containing geographical Illustrations of Africa.* By Major Rennell. 4to. About 470 pages. Price 1l. 11s. 6d. Nicol. 1799.

THE substance of these travels has been already communicated in the report of the African Association, noticed in our last Review,

Review, and the author's journal has been so well culled by the Editor of that Abstract, that very little additional matter is to be found in the present publication. The traveller's sufferings and troubles are enlarged upon, and a fuller account is given of the latter part of his journey with the caravan. We trust, however, that, although the curiosity of that part of the public, amongst which the introductory abstract was circulated, must not expect much additional gratification from the contents of this volume, the richer part of the community will yet not hesitate by the purchase of it to contribute their mite to reward, in some degree, the labors of this indefatigable traveller.

To the outlines given of his route in our last number, we have nothing to add: we shall select only some extracts, descriptive of the manners, customs, laws, and government of the negroes. Of the Moors it is needless to say any thing, as their character is in general well known, and, in the districts inhabited by them through which our traveller passed, the ferocity of their disposition seems to have born a more than usual proportion to their ignorance and superstition. Of the negroes, from the account here given of their amiable manners, we wish to learn more. We were particularly anxious to gain some information relative to their language; and from our traveller's knowledge of it, and the circumstance of his long stay in the interior of Africa, we expected a very interesting detail, which might enable us to form some idea of the connexion between the languages of the sons of Ham, and those of the descendents of the other two great ancestors of the human species. In this we have experienced a mortifying disappointment. Some few words are given, among which we find several of Arabic original, but the structure of the language does not seem to have been among the subjects of our author's inquiry. The names of the numerals in several nations prove evidently that the Negroes have not derived the whole benefit which they might have done from their Mahometan connexions. They seem to retain the most antient mode of counting practised in the world. Of six different nations, two only follow the decimal arithmetic; the others count by fives, having a separate name for each series of five numbers, and combining the name of five with the names of the lower units. Thus six is five and one, seven is called five and two, and so on. It would be curious to observe the various modes of numeration in Africa, and we wish that our traveller had, in this part, afforded us a few more materials for investigation. As a second edition of this work will probably soon be called for, we may express our hopes that the author will extend his vocabulary of numbers.

Various customs noticed in Scripture still retain their antient prevalence in Africa. Circumcision is practised on both sexes. To take off the sandals is a mark of respect, and our author went

into the presence of a king unshod; the marriage rites are not considered as complete till the examination prescribed by the Jewish law has taken place; strangers wait in the streets for the invitations of hospitality; and the uncultivated negroes pay a strict adherence to that humane law of the Pentateuch, which has yet no place in the barbarous code of Europe. Flogging is one of their punishments, but the number of lashes cannot exceed forty; and the feelings of humanity which characterise the negro would be shocked by the merciless barbarity which makes part of the amusement of some European princes and their dependents.

If it be vain to expect that Europeans should learn humanity from the Negroes, even when it strictly corresponds with the laws of their own Scripture, the ladies of England will be still less disposed to exchange a process in Doctors Commons for the African device for preserving domestic tranquillity. Mumbo-Jumbo is the Lord Chief Justice, whose decisions are held in great reverence by the negro husbands.

P. 39.—‘ This,’ says our author, ‘ is a strange bugbear, common to all the Mandingo towns, and much employed by the Pagan natives in keeping their women in subjection; for, as the Kafirs are not restricted in the number of their wives, every one marries as many as he can conveniently maintain; and, as it frequently happens that the ladies disagree among themselves, family quarrels sometimes rise to such a height, that the authority of the husband can no longer preserve peace in his household. In such cases the interposition of Mumbo-Jumbo is called in, and is always decisive.

‘ This strange minister of justice, (who is supposed to be either the husband himself, or some person instructed by him,) disguised in the dress that has been mentioned *, and armed with the rod of public authority, announces his coming (whenever his services are required) by loud and dismal screams in the woods near the town. He begins the pantomime at the approach of night; and, as soon as it is dark, he enters the town and proceeds to the Bentang, at which all the inhabitants immediately assemble.

‘ It may easily be supposed that this exhibition is not much relished by the women; for, as the person in disguise is entirely unknown to them, every married female suspects that the visit may possibly be intended for herself; but they dare not refuse to appear when summoned; and the ceremony commences with songs and dances, which continue till midnight, about which time Mumbo fixes on the offender. This unfortunate victim, being thereupon immediately seized, is stripped naked, tied to a post, and severely scourged with Mumbo’s rod, amidst the shouts and derision of the whole assembly; and it is remarkable that the rest of the women are the loudest in their exclamations on this occasion against their unhappy sister. Day-light puts an end to this indecent and unmanly revel.’

* A sort of masquerade habit, made of the bark of trees.

Mumbo-Jumbo cannot always secure the honor of the female, and superstition, even in that country, is at times enlisted in the cause of gallantry. The negroes are universally fond of charms, called in their language *saphis*, which are to secure them from the evils of life; these are made by the priests; and the following instance shews in what manner the credulity of the people is abused:

P. 77.—A young man, a Kafir, of considerable affluence, who had recently married a young and handsome wife, applied to a very devout Bushreen, or Mussulman priest, of his acquaintance, to procure him *saphies* for his protection during the approaching war. The Bushreen complied with the request; and in order, as he pretended, to render the *saphies* more efficacious, enjoined the young man to avoid any nuptial intercourse with his bride for the space of six weeks. Severe as the injunction was, the Kafir strictly obeyed; and, without telling his wife the real cause, absented himself from her company. In the mean time it began to be whispered in Teesee, that the Bushreen, who always performed his evening devotions at the door of the Kafir's hut, was more intimate with the young wife than he ought to be. At first the good husband was unwilling to suspect the honor of his sanctified friend, and one whole month elapsed before any jealousy rose in his mind: but, on hearing the charge repeated, he at last interrogated his wife on the subject, who frankly confessed that the Bushreen had seduced her. Hereupon the Kafir put her into confinement, and called a palaver upon the Bushreen's conduct. The fact was clearly proved against him; and he was sentenced to be sold into slavery, or to find two slaves for his redemption, according to the pleasure of the complainant. The injured husband, however, was unwilling to proceed against his friend to such extremity, and desired rather to have him publicly flogged before Tiggity Sego's gate. This was agreed to, and the sentence was immediately executed. The culprit was tied by the hands to a strong stake; and a long black rod being brought forth, the executioner, after flourishing it round his head for some time, applied it with such force and dexterity to the Bushreen's back, as to make him roar until the woods resounded with his screams. The surrounding multitude, by their hooting and laughing, manifested how much they enjoyed the punishment of this old gallant; and it is worthy of remark, that the number of stripes was precisely the same as are enjoined by the Mosaic law, *forty, save one.*

The Negroes are not inferior to the Europeans in inventing motives for war: religion and social order are a sufficient ground for cutting the throats of their fellow creatures.

P. 79.—On the 5th of January, an embassy of ten people, belonging to Almami Abdulkader, king of Foota Torra, a country to the West of Bondou, arrived at Teesee; and desiring Tiggity Sego to call an assembly of the inhabitants, announced publicly their king's determination to this effect:—"That, unless all the people of Kasson would embrace the Mahometan religion, and evince their conversion by saying eleven public prayers, he (the king of Foota Torra) could not possibly stand neuter in the present contest, but

would certainly join his arms to those of Kajaaga." A message of this nature, from so powerful a prince could not fail to create great alarm; and the inhabitants of Teesee, after a long consultation, agreed to conform to his good pleasure, humiliating as it was to them. Accordingly, one and all publicly offered up eleven prayers, which were considered a sufficient testimony of their having renounced Paganism, and embraced the doctrines of the prophet.

But the advocates of religion do not always make such easy conquests, and we must add an instance of their ill success, not only as a proof that infidels may possess true greatness of mind, but as it tends to throw light upon some customs of antiquity.

P. 341.—A party of the townspeople had lately returned from a trading expedition of this kind, and brought information concerning a war between Almami Abdulkader, king of Foota Torra, and Damel, king of the Jaloffs. The events of this war soon became a favorite subject with the singing men, and the common topic of conversation in all the kingdoms bordering upon the Senegal and Gambia; and as the account is somewhat singular, I shall here abridge it for the reader's information. The king of Foota Torra, inflamed with a zeal for propagating his religion, had sent an embassy to Damel, similar to that which he had sent to Kasson, as related in p. 79. The ambassador, on the present occasion, was accompanied by two of the principal Bushreens, who carried each a large knife, fixed on the top of a long pole. As soon as he had procured admission into the presence of Damel, and announced the pleasure of his sovereign, he ordered the Bushreens to present the emblems of his mission. The two knives were accordingly laid before Damel, and the ambassador explained himself as follows:—"With this knife," said he, "Abdulkader will condescend to shave the head of Damel, if Damel will embrace the Mahometan faith; and with this other knife, Abdulkader will cut the throat of Damel, if Damel refuses to embrace it:—take your choice." Damel coolly told the ambassador that he had no choice to make: he neither chose to have his head shaved, nor his throat cut; and with this answer the ambassador was civilly dismissed. Abdulkader took his measures accordingly, and with a powerful army invaded Damel's country. The inhabitants of the towns and villages filled up their wells, destroyed their provisions, carried off their effects, and abandoned their dwellings as he approached. By this means he was led on from place to place, until he had advanced three days journey into the country of the Jaloffs. He had, indeed, met with no opposition; but his army had suffered so much from the scarcity of water, that several of his men had died by the way. This induced him to direct his march towards a watering-place in the woods, where his men having quenched their thirst, and being overcome with fatigue, lay down carelessly to sleep among the bushes.

In this situation they were attacked by Damel before day-break, and completely routed. Many of them were trampled to death as they lay asleep, by the Jaloff horses; others were killed in attempting to make their escape; and a still greater number were taken prisoners. Among the latter was Abdulkader himself. This ambitious, or rather frantic prince, who but a month before had sent the threatening

threatening message to Damel, was now himself led into his presence as a miserable captive. The behaviour of Damel on this occasion is never mentioned by the singing men but in terms of the highest approbation; and it was indeed so extraordinary in an African prince, that the reader may find it difficult to give credit to the recital. When his royal prisoner was brought before him in irons, and thrown upon the ground, the magnanimous Damel, instead of setting his foot upon his neck, and stabbing him with his spear, according to custom in such cases, addressed him as follows:—"Abdulkader, answer me this question. If the chance of war had placed me in your situation, and you in mine, how would you have treated me?"

"I would have thrust my spear into your heart," returned Abdulkader, with great firmness; "and I know that a similar fate awaits me."—"Not so," said Damel, "my spear is indeed red with the blood of your subjects killed in battle, and I could now give it a deeper stain by dipping it in your own; but this would not build up my towns, nor bring to life the thousands who fell in the woods. I will not therefore kill you in cold blood, but I will retain you as my slave, until I perceive that your presence, in your own kingdom, will be no longer dangerous to your neighbours; and then I will consider of the proper way of disposing of you." Abdulkader was accordingly retained, and worked as a slave for three months; at the end of which period, Damel listened to the solicitations of the inhabitants of Foota Torra, and restored to them their king. Strange as this story may appear, I have no doubt of the truth of it: it was told me at Kalacotta by the negroes; it was afterwards related to me by the Europeans on the Gambia; by some of the French at Goree; and confirmed by nine slaves, who were taken prisoners along with Abdulkader, by the watering place in the woods, and carried in the same ship with me to the West Indies.

If the causes of war be nearly the same, whether the complexion of the warriors be black or white, their manifestos are rather different. The negro declares war against his enemy before he commences hostilities, and the message is accompanied in general with a present. Some trifling cause or other was a pretext for the king of Bambarra to make war against his neighbour.

P. 105.—With this view he sent a messenger, and a party of horsemen to Daisy, king of Kaarta, to inform him that the king of Bambarra, with nine thousand men, would visit Kemmoo in the course of the dry season; and to desire that he (Daisy) would direct his slaves to sweep the houses, and have every thing ready for their accommodation. The messenger concluded this insulting notification by presenting the king with a pair of *iron sandals*; at the same time adding, "that until such time as Daisy had worn out these sandals in his flight, he should never be secure from the arrows of Bambarra."

Their civilization is not displayed only in the art of war: they are scarcely inferior to us in other refinements. They have courts of law and barristers, and according to our author, in the forensic qualifications of procrastination and cavil, and the

arts of confounding and perplexing a cause, they are not always surpassed by the ablest pleaders in Europe. We might continue our extracts, if our limits would permit, to a considerable extent, but from these specimens our readers may form a true opinion of the work. To those who are acquainted with the negro character only from the account given by christian slave merchants, we recommend this volume as a complete confutation of their unjust prejudices; though at the same time the sanguine hopes of many persons zealous, for the supposed interests of Christianity, must suffer a disappointment. Instead of being very anxious to send over missionaries to convert the Africans to our religion, and to our manners, we may think ourselves fortunate in the superiority we have over them in the use of fire arms and in the art of navigation, for we apprehend that, the more intimate our communication with these people at present, the more we shall appear to them to stand in need of religion, humanity, and civilization.

ART. III. *Travels from England to India, in the Year 1789, by the Way of Tyrol, Venice, Scanderoon, Aleppo, and over the great Desert (Desert) to Bussora; with Instructions to Travellers; and an Account of the Expence of Travelling, &c.* By Major John Taylor, of the Bombay Establishment; Author of *Considerations on a more speedy Communication between Great Britain and her Eastern Dependencies*. 2 Vols. 8vo. About 450 pages each. Price 15s. Carpenter. 1799.

OUR political and commercial connections with Asia render a frequent intercourse between this country and our settlements in the east absolutely necessary, and every thing which tends to facilitate the communication becomes an object of great consequence. Major Taylor seemed to be fully sensible of this, when on a former occasion he published '*Considerations on the Practicability and Advantages of a more speedy Communication between Great Britain and her Possessions in India*,' (See *Analyt. Rev. o. s. vol. XXIII. p. 326*) in which he proposed to expedite packets from London to Bombay, *via* Suez, in fifty days and six hours. We are now presented with an account of his own journey thither, over the great desert, which appears to have occupied a space of six months, in consequence of unavoidable delays; these delays, however, have induced him to point out new routes, and enabled him to acquire a greater portion of information than he would otherwise have attained. After receiving dispatches from the Court of Directors of the East India Company, and the board of Control, the author left London, on the 22d of August, 1789, accompanied by Mrs. T., Mr. Blackadder, a surgeon on the Madras establishment, and a friend who purposed to accompany them as far as Venice. A strong travelling

travelling coach had been procured for the journey; they had also provided themselves with fire arms, a compass, a spy glass, a thermometer, some phosphoric matches, and plenty of portable soup, curry stuff, and tea. Of their two servants one, a native of Bengal, was of but little use; the other, an Italian, understood French and German, and like 'Scrub,' acted in a great variety of capacities, being cook, courier, taylor, purveyor, hair-dresser, &c. &c.

At Dover they embarked on board a packet boat for Ostend, where they arrived after a disagreeable passage, and their trunks being then *plumbés*, or sealed with lead, they set off in their carriage, with two German postilions, and four bad horses. The route to Venice is detailed in form of a diary, and presents nothing worthy of attention, except their reception by the armed citizens of Liege, who had expelled the soldiery, and taken possession of the capital. On this occasion we find Major T., notwithstanding his aversion to *French liberty*, rejoicing at the enfranchisement of a petty state from the yoke of its prince bishop. In the same spirit we perceive an officer in the service of an *exclusive company* blaming the imperial regulations respecting post horses, and exclaiming against the 'bad effects of monopolies.'

After being forced to wait some time at Venice, they at length embarked on board a Slavonian ship, called the *Madona del Scarpello St. Anna e St. Antonio de Padua*, and entered the bay of Cattaro, in Dalmatia, September 26th. Having landed, they visited Castle Novo, and received many civilities from Count Gregorino and the Venetian officers; they then sailed for Zante, and repaired to the house of Mr. Sargent, the English consul. Next day they waited on Admiral Emo, who commanded the Venetian fleet, and were received with great courtesy.

Major T., during his stay at Zante, was at great pains to procure information respecting the modern Greeks, and we here present our readers with a specimen of the fruit of his inquiries.

P. 123.—'The Mainnottes are the wretched remains of the antient Lacedemonians. The high and rugged mountains that run from north to south, and lose themselves in Cape Matapan, the Tenara of the ancients, form the most southerly headland of the Morea; whilst the bay of Coron, formerly called Messina, occupies the west, and the bay of Colochina, or Laconick Gulf, the eastward of the Cape.

'The Mainnottes possess a character different from any people in modern Europe. Of the Greek church, they are alike the enemy of the Christians and the Turks. Pirates by sea, robbers by land; opposed to corsairs of all denominations, they seem to regard themselves as privileged plunderers on the deep. Restrained by no laws, human or divine, they are neither just to themselves, to their neighbours, or their friend. Custom, which becomes second nature, sanctions, and even the religion of the Mainnottes approves, the
worst

worst of crimes. The dexterity of the Spartans is here refined into system and maturity*. In most countries religion is at least a feeble check to irregularities, and has a tendency to guard the property of others: in this the Calogers, or monks, from their cells and caves, are the spies and sentinels to give warning of the approach of vessels. On their appearance they piously turn out to encourage the banditti, and to partake of their plunder. They demand the tenths of the church, and by this means religion becomes a cloak to their infamy and knavery. The vices of the Mainnottes are many, their virtues few. Were they deprived of courage, and the independence of their nature, there could no where be met so despicable a race. Unworthy to associate with any nation, they form no alliances, but depend on themselves, the strength of their country, and their own insignificance.

‘They are dextrous in handling the oar, and in using the sail; their vessels being alike adapted for both purposes. The best-sailing Turkish or Venetian galleys fall very short, either of the skill of their seamen, or the swiftness of their cruizers; and the circumstance of their drawing little water, and being able, when pursued, to run into shallow creeks, gives them a decided advantage.

‘The Brazzo de Maina, as their country is termed, contains about 40,000 souls—the tops of its mountains are frequently covered with snow, whilst the bottom affords good pasturage for their numerous herds of cattle and goats—their grapes are delicious, and make wine not inferior to that of Leparthe, esteemed the best in Greece. Game they have in abundance, particularly quails: these, when salted, afford them an agreeable and wholesome food, but the plenty of wild hogs, bears, and deer, is altogether incredible.

‘The finest water in the world is distilled from their mountains, and running streams intersect the country more than any other of the same extent. What luxury is here for the gratification of so abandoned a people! It is said, that the mountain of Tenara yields rock crystal, minerals of various kinds, and even some precious stones. In the midst of this mountain is an extraordinary crater, very wide, and of an immense depth. This opening was by the ancient Greeks consecrated to Neptune, and is now supposed by the ignorant Mainnottes to be the gateway of the devil, by which he visits the earth. By the Lacedemonians it was esteemed one of the gates of hell, in the same manner as the lake Peneus was supposed to be another, and the source of the Styx. Hercules was reputed to have entered the Tenarean crater, when he conquered and carried off the triple-headed Cerberus when defending the infernal mansion of his master Pluto.

‘The Mainnottes still remain in a considerable degree independent of the Turks, and are divided into two races:—the inhabitants of the southern district are denominated by the Turks *Cacovougis*, or “the Rascals of the Mountain,” while those who possess the low

* Lycurgus, the Lacedemonian law-giver, with a view to render the citizens dextrous and cunning, ordained that the children should be practised in thieving, and those who were caught in the fact should be severely whipped.—MONTESQUIEU.

country to the northward are less savage and ferocious. They maintain a republican government, at the head of which are their Papas or Priests of the higher order, to whom are joined one or two of their most opulent families. There is no doubt but their entire subjugation could be easily effected, were it seriously undertaken; but as I have already observed, they are too insignificant; and, besides, they are now bridled with citadels and garrisoned with Janizaries, which makes them cautious of plundering the Turks as they formerly used to do.

Having but too much reason to complain of the conduct of the Sclavonian captain, they agreed with the master of an English vessel, for a passage to Scandaroon, and came to anchor on the 24th of Nov. in the bay of Lernica. The island of Cyprus is described as being in a ruinous state, in consequence of the rapacity of the Turkish government; and the inhabitants are with great propriety called servile, a reproach from which no plea of compulsion can exempt a people which admits the yoke of foreign bondage. As for the women, they are represented as 'handsome, gaudy, and wanton in their apparel,' and they are said to 'retain a predilection for those orgies for which their ancestors were so renowned.'

After procuring a pilot here, they proceeded on their voyage; descried the coast of Syria on the 26th, and on the 28th arrived at Scandaroon, or Alexandretta. On their landing they were received by the English agent, who was clothed in the Turkish dress, and entertained with coffee and tobacco in the eastern style.

After a short residence here, during which our traveller could discover no remains of antiquity, excepting 'Jonas's (Jonah's) pillars,' situated, according to the tradition of the inhabitants, in 'the identical spot where he was disgorged from the belly of the whale' they set forward for Antioch. On this occasion they were provided with horses, and accompanied by a guide, who was a 'Mahometan, and seemed a good-natured, imposing fellow,' very attentive to those who employed him, and particularly careful 'that nobody should cheat them but himself.' Under his direction they ascended high and rugged mountains, until they arrived at Beilan. There they stopped at a miserable cottage, and found great difficulty in procuring either light or fire, while the room allotted for their accommodation was destitute of furniture, and far inferior, in every point of view, to an English hayloft. The next morning, after paying a piastre apiece for this very indifferent lodging, they continued their journey, and presently fell in with a guard, placed on the road to protect passengers, to whom they gave the customary present; then proceeding over the hills, they at length came in sight of Antioch, and reached a 'caravanferai,' where they took up their abode.

P. 177.—‘The accommodation of travellers in all countries which have the smallest pretensions to civilization,’ says Major T., ‘has uniformly become an object of public attention, more particularly in the East, where the bonds of society were first cemented, and commerce and intercourse encouraged and protected.

‘Of this truth the plains of India afford the most convincing proof: over all that widely-extended country, public as well as private munificence has contributed largely to this convenience. The Choultries of the Carnatic and the Serais of Hindostan impress this conviction strongly on our mind.

‘In the days of the Caliphs caravanserais were not neglected, and we can trace the ruins of many which the barbarisms of the Turks and their unaccommodating manners have nearly consigned to oblivion. What yet remain are commodious, and well calculated both for the repose of the traveller and the safety of his property.

‘It is by no means difficult to an observing mind to trace the progress of improvement in this as well as in other instances. We owe to the Crusaders of the 11th and 12th centuries the introduction of our own Serais, which are a faithful copy of those in Syria and Palestine. Surrounded with lofty walls, with massy gates, and not exceeding two stories in height, the upper part of the building is divided into separate chambers for the use of itinerants, and the lower part appropriated for the reception of baggage and merchandize: to each apartment there is a separate key. The keeper of the principal gate has the privilege of selling coffee, and pipes and tobacco, to allay the fatigue of the wearied traveller. For these accommodations the price is a piastre for each person, besides an extra charge for necessaries required. Let this description be compared with the old inns in the city of London, when a striking resemblance will be discovered, and their origin traced to the real source.

‘On our arrival at the caravanserai, we were soon surrounded by a concourse of people, who, from curiosity, came to view Europeans in the dress of their country, for at this time we had not assumed the Eastern mode. This curiosity bordered strongly on impertinence. They handled every thing they saw, and I was in doubts whether every article of our baggage would not have been pillaged by this rascally set, as the Antakeans are notorious in Syria for their dishonesty. The plated buttons on my coats they mistook for silver; and this circumstance afforded amongst themselves matter for severe altercation whether they were made of that metal or not.

‘I procured a room, with a padlock and key, as speedily as possible, where I ordered our baggage to be deposited; and recollecting I had a letter for an Armenian, who acts as agent for the English nation, I dispatched a messenger, hoping, from this introduction, to fare something better than what present appearances bespoke. We were now served with coffee, the best thing to be had at these places, when a man, venerable in appearance, approached us with much civility, requesting us to make use of his apartments. We accepted his invitation, and found the room much more comfortable than our own. It was clean, and spread with carpets; on the wall hung his arms, in perfect order. He was, like ourselves, a traveller,

veller, and his countenance bespoke more of the milk of human kindness than is usually met with in those regions. He talked of joining our party, if we would wait for one day; gave us his pipe, and seemed to take some concern in our fate. Our business requiring dispatch, we declined remaining longer in such an unfavourable place, and determined to proceed in the morning. By this time a messenger arrived to conduct us to the house of the Armenian. My servant was left in charge of our things, and after taking leave of our good old friend, and requesting him to join us in the morning, we quitted the detestable caravanserai, and arrived in half an hour at the house of our inviter.

In proceeding to the caravanserai, they had been saluted with the appellation of 'Christian dogs,' and received several personal insults. Arriving at the house of the Armenian, they were received politely 'in his hall of audience.' He was in company with two or three other persons of his own religion, smoking the Turkish pipe, with a bottle of anniseed-water before them, from which he and his friends made frequent libations. At seven o'clock at night supper was announced; this repast consisted of several dishes, composed chiefly of fish, dressed in different ways, according to the fashion of the country. They were placed on a large silver waiter, raised about a foot from the carpet, on which the guests sat in a circular manner, while their host 'helped the company liberally with his right hand, which he had washed for the purpose.'

The next day they proceeded on their journey to Aleppo, not, however, without being assaulted by the boys as they passed through the streets; this inveterate prejudice against the Christians is attributed to the yet unforgotten enormities which disgraced that period, 'when the spirit of enthusiasm, roused by designing priests, induced the powers of Europe to attempt the reduction of the Holy land.'

After paying a couple of *chequins* to a Pacha, through whose territories they had passed, our traveller first arrived at Mark Massereen, and soon reached the capital of Syria, where the English commerce has dwindled to such a degree, 'as to be by no means adequate to the expence of supporting a Pro-Consul and a factory any longer.'

Having hired a caravan consisting of sixteen camels, with a guard of forty Arabs, &c. for about four thousand piastres, they left Aleppo on the afternoon of the 15th of December, 1789; on the 17th arrived at Zebell, and on the 20th reached Tinyatyre. They proceeded in this manner without the intervention of any thing worthy of mention, until January 13th, 1790, when they fell in with a horde of travelling Arabs, armed with spears and scymeters. The caravan soon after arrived at the village of Shoogal-Shugh, belonging to an Arabian Sheick, some of whose attendants searched all the trunks, but not finding any merchandize, they at length permitted the travellers to depart.

Arriving

Arriving at Buffora, this party was fortunate enough to find one of the Company's cruizers waiting there for dispatches from England; in this vessel they accordingly embarked; and after being detained a few days at Bushire to repair some damage which they had sustained, landed on Feb. 23, 1790, at Bombay.

Major T. having reached India during the war with Tippoo, the remainder of Vol. I. is occupied with this subject. Vol. II. contains an account of the various *routes* to India; instructions for gentlemen proceeding thither by land; an appendix concerning the East India Company's army; an account of the various coins, a knowledge of which is necessary for travellers, &c. &c.

Neither the naturalist nor the historian are likely to reap much benefit from this work, but it is well calculated to afford information to the traveller; and may be considered as a kind of *vade mecum* to such as shall be inclined to proceed by Venice, Aleppo, and Buffora, to our settlements at Bombay.

ART. IV. *A Companion and useful Guide to the Beauties of Scotland, to the Lakes of Westmoreland, Cumberland, and Lancashire; and to the Curiosities in the District of Craven, in the West Riding of Yorkshire. To which is added, a more particular Description of Scotland, especially that Part of it called the Highlands.* By the Honorable Mrs. Murray, of Kensington. 8vo. 408 pages. Price 7s. 6d. Nicol. 1799.

THIS guide professes to 'point out to the traveller what is worth noticing in his tour, with the distances from place to place; mentions the inns on the road, whether good or bad; also what state the roads are in; and informs him of those fit for a carriage, and those where it cannot go with safety.' As Mrs. M.'s pretensions are humble, we are not disposed to criticize her performance with severity. We must observe, however, that for the mere purpose of a *vade mecum*, the information contained in this volume might have been conveyed in a much more concise and commodious form: and where she attempts more than this, her execution is not in general such as to compensate the reader for her digression. In her descriptions she assumes all the familiarity of a personal *guide*, and with this recommendation she seems to have contented herself, for she has studied no other. Her style possesses none of those qualities which are calculated to take hold of the imagination, and to transport the reader into the situation of the spectator. Indeed we suppose she means to address her descriptions only to the *actual* spectator; and the actual spectator we apprehend will find them much too diffuse.

The *guide to the Lakes* is, indeed, cursory enough. By far the greater part of the volume is occupied with a description of the Highlands of Scotland; of which she has certainly given a more detailed account than we can expect from many of the
tourists

tourists who travel (as she did) in post-chaifes. As one of the most favorable specimens which this volume affords, we subjoin a description of the habitations of the highland peasantry.

P. 262.—‘The huts on this moor,’ (near Fort William) ‘are very small and low, are soon erected, and must very soon fall down. They consist of four stakes of birch, forked at the top, driven into the ground; on these they lay four other birch poles, and then form a gavel at each end by putting up more birch sticks, and crossing them sufficiently to support the clods with which they plaster this skeleton of a hut all over, except a small hole in the side for a window, a small door to creep in and out at, and a hole in the roof, stuck round with sticks, patched up with turf, for a vent, as they call a chimney. The covering of these huts is turf, cut about five or six inches thick, and put on as soon as taken from the moor; therefore it seldom loses its vegetation; as I hardly saw any difference between the huts and the moor; for what heath there was on either, was equally in bloom. In these huts they make a fire upon the ground, and the smoke issues in columns at every hole, so that if an inhabitant within be induced to take a peep at any travellers, they are seen in a cloud of smoke; notwithstanding which, the curshes (caps of Highland women) were as white as snow, and the faces of the children mostly fair and blooming. At night they rake out the fire, and put their beds of heath and blankets (which they have in abundance) on the ground, where the fire had been, and thus keep themselves warm during the night. The chief of their furniture is an iron pot, a few bowls, and spoons of wood, and pails to put their milk in.

‘A person accustomed to the comforts and luxuries of life, cannot conceive how it is possible for human beings to exist, in a state so near that of the brute creation.

‘It is curious to examine the interior of an habitation called a house, in a cluster of houses, termed in Scotland a town. It consists of a butt, a benn, and a byar; that is, a kitchen, an inner room, and a place in which to put cattle. In the centre of the gavel end of the butt, is [are] heaped up dirt and stones, in which is [are] fixed small iron bars; leaving a hollow by way of grate, with a hob on each side: there is also a sort of crank that moves any way, to which is hooked the meikle pot. There is no resemblance of a chimney, but the hole at the top; so that the whole side of the gavel is covered with soot from the fire to the vent. The dirt floor is full of holes, retaining whatever wet or dirt may be thrown upon it; consequently it is always a mire. In one corner is a box nailed to the partition, between the butt and the benn. This box opens with a door in front, in which is a heath, or other bed, with a great number of blankets. Into this box creep as many as it can hold; and thus they sleep, boxed up on every side, except the small door in front. In the house I was in, close to the box bed, stood another box similar to the bed, containing provisions of milk, oat cakes, broth, &c. and eating utensils. If the family be large, the benn too has a similar bed or beds; between which and the byar, there is generally only a very partial partition. A small farmer will say, he delights to sleep thus close to the byar, that he may lie and see, and hear

hear his beasts eat. Another pretty fashion among them (and it is universal), their dunghill is close to the door of their house, or hut: let the spot about it be ever so lovely, to them their sweet mixen is their choicest, their chief object. Next the dunghill stand their peat stacks; whilst, perhaps, on the back part of their house, where they seldom or ever go, all is neatness. What a perverse inclination for naughtiness!

'In most of the sequestered parts of the Highlands, the substitute for tallow candles are the stumps of birch and fir trees, which the Highlandmen dig out of the peat mosses when they cut that fuel. These stumps appear to have lain buried in the bogs for a vast time; and, when prepared for candles they really give a charming light, but of short duration. After drying these stumps thoroughly, they cut them in slips like long matches, which are burned singly, or in a bundle, according to the light required. It falls to the lot of whatever usefess being there is in a hut (old folks or children), to hold this torch, and renew it; for it burns out very fast. It is a pleasant sight to see an old woman of seventy or eighty, dressed in her snow-white curfsche, sitting by a cozy (snug) fire, holding this clear taper for her daughter and grand children, while they are, some spinning, others singing and dancing, and a group of youngsters playing on the ground with each other, and their faithful sheep dog.'

Our authorefs has interspersed a number of anecdotes, some of which are amusing, but in general they are no better than the ordinary stories of *guides*, and several too marvellous even to be laughed at.

On the whole, the reader of taste must not expect much gratification from the perusal of this volume; and it is saying very little to allow that to our present race of tourists it may be an entertaining and instructive companion. It is a great defect in a work of this design, to be without a map: and though Mrs. M. appears to have carried her pencil with her wherever she went, she has not presented us with any of its productions.

ART. V. *The History and Antiquities of Scarborough and the Vicinity: with Views and Plans.* By Thomas Hinderwell. 4to. About 360 pages. Price 12s. Scarborough, Bayley; London, Richardson. 1798.

OUR ancestors seem to have been content with the incidental mention of the various towns and districts of the kingdom, as they occurred in history, and acquired celebrity by a battle fought in the neighbourhood, or some other memorable occurrence. A particular description of the capital, indeed, has long existed, but the modern practice of local illustration was then unknown, except in the scanty details of an itinerary. Of late years topography has become a favourite pursuit, and as after the publication of Denham's 'Cooper's Hill,' and Pope's 'Windfor Forest,' it was said that there did not remain a hill or grove in the neighbourhood of the Thames, 'unsung;' so it may be now

now expected that there will not be a village in the whole kingdom, with the history and antiquities of which we shall not be made acquainted by the industry of our contemporaries.

Mr. H. tells us in his preface, that 'the object of the present work is to rescue from obscurity the small remains of information relative to the *antiquities of Scarborough and its environs*; and to exhibit a topographic and economic view of the state of these parts of Yorkshire.'

We shall not follow him in his account of the Roman invasion, nor through his narrative of the incursions of the Danes and Saxons. Scarborough (*Scearburg*), we are told, is of Saxon origin, *Scear* signifying a rock, and *Burgh* a fortified place; hence he would infer, that it was originally a Saxon town, built on a Roman foundation. The neighbourhood has been rendered celebrated by the ravages of the northern nations. A body of Marauders, under Hubba, in the year 876, landed in Dunsley bay, two miles to the westward of Whitby, and it is thought that Scarborough, on account of the situation of its harbour, must have been one of the stations chosen by the provident Alfred for the rendezvous of his fleet.

There is no mention of this place in Doomsday-book, and the first authentic record which occurs, is to be found in a charter of Henry II. Henry III., in 1252, granted a patent for making a new port. Edward I., in 1275, kept a splendid court there: and Richard III. remained for some time *at the castle of Scardeburgh*, and secured the town with walls and bulwarks. As the former of these was once considered a place of great importance, we shall here insert an account of it:

P. 34. — 'This noble castle, whose venerable walls defend the summit of a lofty precipice, was built in the reign of King Stephen, about the year 1136, by WILLIAM LE GROS, Earl of Albermarle and Holderness, a nobleman of Norman extraction; who, having extensive demesnes in this part of Yorkshire, and in Holderness, obtained permission of the King to build a castle upon the sea-coast.

'Ancient historians have been liberal in their praises of this Castle. William of Newberg, a Monkish historian, (who wrote about the year 1190,) and Leland, have given the following descriptions of it.

"A *Roche* of a wonderful height and bignesse, which by reason of steepe craggess and cliffes, almost on every side is inaccessible, beareth on the se, wherewith it is compassed about, save only a certain streight (or slip of land) in mannor of a gullet, which yieldeth accessse and openeth into the west; having on the toppe a very faire greene, and large plane, containing about threescore acres * of

* The present area of the Castle-yard is no more than 19 acres 5 perches. There is probably some mistake in Newburgh's account, though the Castle-yard is evidently much reduced. The ancient accounts of acres are generally very imperfect.'

ground or rather more; a little well also of fresh water springing out of a stony rocke. In the foresaid gullet or passage which a man shall have much adoe to ascend up unto, standeth a stately and princelike toure, and beneath the said passage, the city (or town) begins, spreading its two sides south and north, but having the fore part westward, and verily it is fenced with a wall of its owne; but on the east side with the rocke of the castle; and both sides thereof are watered with the se. This place, William Le Grosse, Earl of Aulbermarle and Holderness, viewing well, and seeing it to be a convenient plot to build a Castle upon, helping nature forward with a very costly worke, closed the whole plaine of the rocke with a wall, and built a toure within the very streight of the passage, which being in proceffe of time fallen downe, King Henry II. caused to be built in the same place, a great and goodly Castle, after hee had now brought under the nobles of England, who, during the loose government of King Stephen, had consumed the lands of the crowne, but especially that William abovesaid of Aulbermarle, who had in this tract, ruled and reigned like a King, and possessed himselfe of this place as his owne *."

* Leland gives the following account :

" At the est ende of the toune, on the one poynt of the bosom of the Se, where the Harborow for shippes is, stondeth an exceeding goodly larg and stronge Castelle on a stepe rok, having but one way by the stepe slaty crag to cum to it. And or ever a man can entre *aream Castelli* there be 2 toures, and betwixt eche of them a Draw-Bridg, having stepe roks on eche side of them. In the first court is the *Arx* and 3 toures on a row, and then yoinith a waul to them, as an arme down from the first courte to the point of the Se cliff, conteining in it vj toures, whereof the second is square, and full of *longging* (*lodgings*) and is caulid the *Queen's Toure or Lodging*."

" Without the first *Area* is a great *Grene*, conteyning (to reken down to the very shore) sixteen acres, and yn it is a Chapelle, and beside olde waulles of houses of office that stood there. But of all the Castelle the *Arx* is the eldest and strongest part. The entery of the Castelle betwixt the Draw-Bridges is such, that with costes † the Se might cum round about the Castelle, the which standeth as a little foreland or poynt betwixt 2 Bayes."

* The vestiges of this once noble and formidable Castle convey but a faint idea of its original strength and grandeur; but the following description of the general plan of the works of ancient fortifications will assist the reader in his conceptions of the subject.

" The first member of an ancient Castle was the *Barbican*, which was a watch-tower, for the purpose of descrying an enemy at a great distance. It seems to have no positive place, except that it was always an outwork, and frequently advanced beyond the ditch; to which it was then joined by a draw-bridge, and formed the entrance into the castle."

" The work next in order was the ditch, moat, graff, or fosse, for by all these names it was called. This was either wet or dry,

* * Vide William of Newburg's account in Camden's *Britannia, Art. Scarborough.*

† Cost or expence."

according to the circumstances of the situation, though, when it could be had, our ancestors generally chose the former; but they do not seem to have had any particular rule for either its depth or breadth. When it was dry, there were sometimes subterranean passages, through which the cavalry could sally. This ditch was sometimes called the ditch *Del Bayle*, or of the *Ballium*; a distinction from the ditches of the interior works. Over it was either a standing or draw bridge, leading to the *Ballium*. Within the ditch were the walls of the *Ballium*, or outworks."

"The wall of the *Ballium* in Castles was commonly high, flanked with towers; and had a parapet, embattled, crenellated, or garretted: for the mounting of it there were flights of steps at convenient distances, and the parapet often had the merlons pierced with long chinks, ending in round holes, called oilets."

"Within the *Ballium* were the lodgings and barracks for the garrison and artificers, wells, chapels, and even sometimes a monastery. Large mounts also were often thrown up in this place, and these served, like modern cavaliers, to command the adjacent country."

"The entrance into the *Ballium* was commonly through a strong machicolated * and embattled gate, between two towers, secured by a herse, or portcullis. Over this gate were rooms, originally intended for the porter of the castle: the towers served for the *corps de garde*.

"On an eminence, in the centre, commonly, though not always, stood the keep or dungeon; sometimes emphatically called the tower; it was the citadel, or last retreat of the garrison, often surrounded by a ditch, with a draw-bridge and machicolated gate; and occasionally with an outer wall, garnished with small towers. In large Castles it was generally a high tower, of four or five stories, having turrets at each angle: in these turrets were the stair-cases; and frequently, as in Dover and Rochester Castles, a well. If, instead of a square, the keep or dungeon happened to be round, it was called a *Julliett*, from a vulgar opinion that large round towers were built by JULIUS CÆSAR.

"The walls of this edifice were always of an extraordinary thickness, which has enabled them to outlive the other buildings, and to withstand the united injuries of time and weather: the keeps or dungeons being almost the only part now remaining of our ancient Castles."

"Here, commonly on the second story, were the state rooms for the governor, if that title may be given to such gloomy cells; whose darksome appearance induced Mr. Borlase to form a conjecture more ingenious than well-grounded; namely, that these buildings were stiled dungeons, from their want of light, because the builders to strengthen their ramparts, denied themselves the pleasure of windows: not but most of them had small chinks, which answered the double

* Machicolations over gates are small projections, supported by brackets, having open intervals at the bottom, through which melted lead and stones were thrown on the heads of the assailants; and likewise large weights fastened to ropes or chains, by which, after they had taken effect, they were retracted by the besieged."

purpose of admitting the light, and served for embrasures, whence they might shoot with long and cross-bows: these chinks, though without they have some breadth, and carry the appearance of windows, are very narrow next the chambers, diminishing considerably inward. Some of the smaller keeps had not even these conveniences: but were solely lighted by a small perforation in the top, or skylight, called Courts."

"The different stories were frequently vaulted, and divided by strong arches; sometimes indeed they were only separated by joists: On the top was generally a platform, with an embattled parapet, whence the garrison could see and command the exterior works*."

* Such is the account given of the works of ancient fortresses; and by comparing the correspondent members with the following description of the vestiges of Scarborough-Castle, a tolerable judgment may be formed of some of its principal parts.

"The lofty promontory of Scarborough, on which the ruins of the ancient Castle are situated, is bounded on three sides by the German ocean, and elevated more than three hundred feet above the level of the sea, presenting to the north, the east, and the south, a vast sweep of craggy, perpendicular rocks, totally inaccessible. The tremendous appearance from its aspiring summit, perfectly assimilates with the description of Dover-cliff, by the inimitable pen of Shakespeare†.

"Its western aspect is bold and majestic. A high, steep, and rocky slope, thinly covered with verdure, commands the town and the bay by its superior elevation.

"The first approach to the Castle is, by the gateway on the summit of a narrow isthmus, on the western side, above the town. Within this gate, the north and south walls of the Castle form an angular projection‡. This outwork or *corps de garde*, which is without the ditch, with which it communicates by a draw-bridge, forms the entrance of the Castle, and is, what was anciently called the *Barbican*.

"The draw-bridge is a small distance within the gate, and under it is a deep and perpendicular fosse. This fosse continues southward,

* * Grose's Antiquities."

† ————— "How fearful
And dizzy 'tis to cast one's eye so low!
The crows and choughs that wing the midway air,
Shew scarce so gross as beetles.—
The fishermen who walk upon the beach
Appear like mice; and yon tall anchoring bark
Diminish'd to her skiff, her skiff a buoy
Almost too small for sight—The murmur'ing surge
That on th' unnumber'd pebbles idly chafes,
Can scarce be heard so high."

* ‡ At the western point of this projection, without the walls, is an outwork on an eminence, which was a battery, at the siege of the Castle in 1644, mounting seven guns, and was called Bushe's Battery."

along

along the foot of the western declivity of the Castle-hill, the whole length of the line of the wall.

‘ Within the draw-bridge, on the right, is a part of the wall of the *Ballium*, to which there is a little acclivity; and here rises a stately tower *, majestic even in ruin. This tower, which has been the keep or dungeon, is a very lofty, square building, ninety-seven feet high, and has formerly had an embattled parapet †. The walls are twelve feet thick, *cased* with square stones, and the mortar, having been mixed according to the custom of the ancients, in a fluid state, which required a long period for the gradual exhalation of the moisture, has received a consistency by age, that renders it more impenetrable and durable than even the stone of the building. The different stories have been vaulted, and divided by strong arches; and private passages are visible in some of the intervals of the casing of the walls. The windows have semi-circular arches, supported by round pillars, and are larger than usual in such buildings.

‘ The area of the *Ballium*, where the tower is situated, contains more than half an acre of ground. It is separated from the internal part of the Castle-yard by a ditch and a mound, surmounted with a wall. Near to the western wall, on plowing out this ground, in the year 1783, a pavement of neat square bricks was discovered, and a fire-place of grit stone. Here was also a deep well; but whence it was supplied with water cannot, at present, be ascertained. In the *Ballium* were most of the habitable buildings belonging to the Castle, and adjoining it were the towers, mentioned by Leland, containing the *Queen's* lodgings, &c. The embattled wall, which has defended and adorned the summit of the hill on the western side, continues hence to the southern extremity of the Castle-yard. It is flanked with numerous semicircular turrets, with chinks or openings, whence they discharged their arrows and other missiles. These are hastening to decay, and exhibit a scene of venerable ruin.

‘ Various modes of defending the Castles were anciently practiced, and every contrivance that ingenuity could devise was adopted.

“ The besieged opposed the assailants with flights of darts and large stones, shot from their engines; with arrows and quarrels from their cross-bows. They also made sallies wherein they attempted to burn or demolish the machines of their enemies. Upon the *cattus* and *scor* they threw monstrous weights to break, and wildfire to burn them. Sacks filled with wool were loosely suspended from the wall, in the part attacked, to break the stroke of the *ram*, and besides this, there were divers other inventions, such as nippers, worked by a crane, for seizing it; and sometimes they let fall upon it a huge beam, fastened with chains to two strong leavers †.”

‘ * This is the *Arx* mentioned by Leland, who also writes that there were two other towers which defended the approach to this, and between each of them a draw-bridge.’

‘ † In its original state, it cannot have been less than an 120 feet in height.’

‘ † Grose's Antiquities.’

H h 3

‘ Hence,

* Hence may be perceived the extreme difficulty of any hostile attempt succeeding against a fortress, so strongly situated by nature, and improved by art, as that of Scarborough; more particularly when it is considered, that the enemies' battering engines could not be brought to act against the walls, on account of the steep declivity of the hill in front; and, it is said, that large masts and spars were so placed, as to be in constant readiness to be rolled down the slope at the moment of any sudden alarm of an attempt to gain the walls by surprize.

* The Gate-way has evidently been machicolated: the approach to it, by the narrow *isthmus*, was also flanked with numerous turrets, and the entrance *triply* defended with draw-bridges and towers, particularly by the formidable *Arx*, which seems, in early ages, to have been impregnable.

* The possession of this important fortress must have added much to the power and influence of William Le Gros, who having thus attained the zenith of his glory, ruled in these parts with princely authority, and was in high favour with Stephen, his sovereign.—But on the accession of Henry II. he experienced a severe humiliation. This King, in order to reduce the exorbitant power of the nobles, commanded all the Castles erected in the preceding reign to be demolished. The Earl of Albemarle resisted the royal mandate, until he was compelled by force to deliver up a fortress, which at an immense expence he had rendered almost impregnable. Henry II. came into the north to see his orders carried into execution; and the situation of Scarborough Castle appeared so great a defence to the sea-coast, that he not only preserved it from destruction, but improved it in strength and magnificence.*

Scarborough Castle was considered as a formidable place during the civil wars. The garrison held it for Charles I.; but it was twice besieged and taken by the parliament's forces, viz. by Sir Matthew Boynton, July 25th, 1645, and by Colonel Bethell, December 19, 1648.

Scarborough is divided into the old and new towns, and the harbour is the only port between the Humber and Tinemouth-Haven, where ships of a large burden can find refuge in violent gales of wind from the east. It is also easy of access, and the depth of water at full spring tide is from 20 to 24 feet at the extremity of the pier.

The author gives a description of all the towns and villages in the neighbourhood, whence we shall present our readers with an extract relative to Whitby, a sea-port, which appears to have attained sudden opulence, in consequence of the enterprising spirit of its inhabitants.

P. 267.—‘ The town of Whitby is indebted for its origin to an Abbey founded there in the year 650. The Saxon name of the place was *Streansbalch* *, (*Sinus Phari*) or the Bay of the Watch-

* * In the paraphrase of *Bede*, and the best Latin copies, it is written *Streans-balb*; and *Junius*, in his Gothic Glossary, derives it from the Saxon *bal* or *healb*, signifying an eminent building.*

Tower. It was afterwards called Presteby, or the Habitation of Priests; then Hwytby; next Whiteby*; and now Whitby. It was destroyed by the Danes, about the year 867; and though it revived after the restoration of the convents, yet the Norman conquest, and the subsequent disorders of the times, reduced it to the lowest condition.

At the time of the dissolution of the monasteries, it was an inconsiderable fishing-town, and Leland, at that period, says, "the inhabitants were protecting the haven from the violence of the sea, by a pier constructed of *stones* which were furnished by the fall of an adjacent cliff."

In the year 1546 (according to Charlton's account), the town only consisted of thirty or forty houses, containing not more than two hundred inhabitants. At this period, two or three small trading vessels constituted the whole of the marine belonging to the port; and the use of coal was then so partially introduced, that the principal fuel was decayed wood or turf, procured in the summer season from the neighbouring moors.

In the beginning of the seventeenth century, the inhabitants of Whitby were not above three-score families; and Mr. Charlton says, "that he was not able to meet with any certain account of either ship or vessel belonging to the port, during the reign of Queen Elizabeth, except fishing boats." The important discovery of the Alum-Mine in those parts, at the close of that reign, was the *original* cause which raised Whitby from its obscurity, and, by opening a channel for commerce, enabled the town gradually to attain a degree of maritime consequence.

The successful progress of the Alum-Works, established by Mr. Chaloner at Guisborough, excited a spirit of emulation, and one of a similar kind was erected, about the year 1615, near Sands-End, within three miles of Whitby. This also proving advantageous, and the vicinity of Whitby abounding with Alum-Stone †, other adventurers were induced to embark in those undertakings. In consequence of the extended speculation, two great branches of traffic were opened at the port of Whitby;—the one for supplying the works with coals; the other for conveying the Alum to distant places. The fishermen of Whitby, perceiving a favourable prospect of employment, purchased two or three small vessels, with which they traded to Newcastle and Sunderland for coals, and at length adventured to London, with Alum, butter, fish, &c. and returned to Whitby freighted with various articles of merchandize. This infant state of commerce was gradually matured. The ideas of the inhabitants expanded, the number of vessels was increased, and new ships were built at this port from the oak timber which the vicinity

* *Candidus Vicus*, or *Oppidum Album*, the *White Dwelling* or *Town*. Mr. Charlton seems to have mistaken the etymology, in supposing it *White-Bay*, from the whiteness of the waves breaking upon the shore.

† The greatest part of the vicinity, for an extent of more than thirty miles in length, and near twelve in breadth, is a continued Alum-rock.

produced. From such an inconsiderable beginning, the town of Whitby, by the industry, the enterprize, and *successful speculations* of the inhabitants, rose to a state of opulence, and became a place of considerable importance, both in regard to its Ship-building, and the number and magnitude of the Ships.

“ During the time of the Commonwealth, the number of inhabitants had attained to near two thousand; and the ships belonging to the port were about twenty small vessels, all of them employed in the coasting trade, and navigated with more than 120 seamen.”

“ At the restoration of Charles II. in May 1660, the population is estimated at three thousand, and the number of ships, thirty.”

“ In the year 1690, a further accession was made; the number of inhabitants amounting to near four thousand, and that of the ships to sixty, of eighty tons burthen, or upwards.”

“ In the year 1734, the number of vessels had increased to one hundred and thirty, all of which were eighty tons, or more, in burthen.”

“ In the French and Spanish war, about the year 1740, the trade and commerce of Whitby began to flourish more and more. By these means, the inhabitants were enabled to advance forty or fifty thousand pounds annually in building new ships, and, many of them being engaged in the transport service, they received considerable advantages. The Town also improved so much in appearance, that instead of forty houses, which before were built either of oak timber framed, or stone roughly hewed, and a great number of them thatched, there were now erected spacious and commodious habitations with brick walls, and many of them in a stile of magnificence.”

“ In the year 1777, there were 251 ships (besides what were on the stocks) whose burthen amounted to more than 55,000 tons, King's measurement; so that in the space of forty years it has more than doubled both the number of its shipping and inhabitants.” *

“ In the year 1796, there appears to have been a decrease of the tonnage of shipping, as it amounted to no more than 46,535 tons, (by register in the Custom-house), navigated by 2,452 seamen. The aggregate tonnage was greater at the commencement of the present war; and the decrease has been owing to the number of ships taken and destroyed by the enemy, and those lost at sea, which have not been supplied by an equal number of new ones.

“ WHITBY is situated in the North-Riding of the county of York, in latitude 54° 30' North, and longitude 0° 41' West from the meridian of London. It stands on two opposite declivities, the one fronting the East, the other the West, on the borders of the River Eske, whose small streams are here lost in the German ocean, after dividing the Town into two nearly equal parts, connected by a draw-bridge so spacious, as to admit ships of 600 tons burthen to pass.

“ The inner HARBOUR, above the bridge, is very capacious and

* * Charlton's Hist. Whitby.

secure; but the *outer* one is not so safe, though it is protected from the violence of the sea by five Piers*.

* The Pier, at the western point of the harbour, is beautiful, being regularly built of squared stone, and extending nearly 520 yards into the sea. It terminates in a circular head, with embrasures, for the purpose of a battery. One of the other Piers extends from the eastern shore, at right angles, and contracts the entrance of the Harbour, which, in stormy weather, is very difficult of access. The Port is defended by different batteries, mounting, in the whole, twenty-two guns of large calibre.

* The BUILDING-PLACES for the ships are *above* the Bridge, on each side of the River, where the Builders have the advantage of space for spreading their timber; and here are also several commodious dry docks, which are almost in constant employment.

* The TOWN is closely and irregularly built; but the houses of the opulent inhabitants are spacious and elegant; yet the situation of many of them appears incommodious, and it is not uncommon to see a magnificent edifice in the midst of buildings of a mean appearance. In winter, it is bleak and unpleasant, being exposed to violent gusts of winds, collected between the hills, which rush impetuously down the vale. The STREETS, in general, are inconvenient, though an Act of Parliament was obtained, some years ago, for lighting, paving, and widening them; but the defects in the original plan prevented the commissioners making the improvement complete.

* A new TOWN HALL, for the convenience of the inhabitants assembling on public occasions, was erected by the late Mr. Cholmley. It is a heavy pile, of the Tuscan Order, and does no great credit to the taste of the architect.

* A POOR HOUSE, upon an extensive plan, has also been built. It is a comfortable asylum to the distressed, and, being judiciously managed, has had a good effect in relieving the burthen of the Poor-rates.

* A DISPENSARY for administering advice and medicines to the Poor, *gratis*, was instituted in the year 1786, and is honoured with a liberal patronage.

* The PAROCHIAL CHURCH is situated upon an eminence, eastward of the Town, to which there is an ascent of near 200 steps. The architecture, *originally* Gothic, has received so many modern alterations, that it retains little of its ancient form. The Mansion of the Cholmley-family, now a deserted habitation, and the ruins of a venerable Abbey, are contiguous to the Church.

* A spacious CHAPEL of *ease* has been erected in the lower part of the Town for the convenience of the inhabitants; besides which are three others in the country, one of them exceedingly elegant†. The Dissenters, of different denominations, have also their respective places of worship, viz.—the Presbyterians; the Independents; the

* * The Spring-tides rise here from fourteen to twenty feet; and Neap-tides, from nine to twelve.

† † At Sleights.

Burgher Seceders from the Church of Scotland; the Quakers; and the Roman Catholics. The Methodists have likewise a Meeting-House for their devotional assemblies.

‘ The population of Whitby is much greater than that of Scarborough. By an account taken in the year 1776, the number of families in Whitby was found to be 2,268, which, at five persons to each family, makes the whole 11,340. The population has certainly increased since that period, and the houses are crowded; but the inhabitants, at present, do not probably exceed 13,000.

‘ Three considerable manufactories of Sail-cloth are established in Whitby, which not only supply the ships belonging to the port, but also furnish a great quantity for the use of the Royal Navy.

‘ The Markets are well supplied with Butcher’s meat, and with a profusion of vegetables. The place appropriated for the sale of fish abounds with great variety.’

Mr. H. has evidently been at much pains to procure information. In addition to his own labours, he has obtained an account of the mineral waters from Dr. Belcombe, while Mr. W. Travis, surgeon, has supplied him with a list of the natural productions. We could have wished, that a paper had been added on the rural economy of the neighbouring districts.

ART. VI. *Principes des Mœurs, &c. i. e. The Morals of all Nations, or the Universal Catechism.* By Saint Lambert, 3 Vols. 8vo. About 1000 pages. Pr. 12s. Paris. 1798.

WHILST the followers of every religion have uniformly asserted that without its sanctions virtue and human happiness could not be preserved; moralists at all times have contended, that vice having its foundation in the mistakes of the understanding, the predominance of passion, and the retrievable miseries of life, its correction must proceed from, and may be effected by, the power of education, moral discipline, and the melioration of society by the reform of political institutions. It would have been fortunate for mankind, if these competitors, many of whom were probably equally sanguine and sincere, had consented to act in concert, and mutually to aid each other’s exertions. But on the contrary, the zealous sons of the church, have raised against moralists and philosophers, the loudest cries of reprobation, who have retorted that among their adversaries are found the bitterest enemies to virtue, the agents of tyranny and deceit.

‘ Thus subtle schoolmen teach these friends to fight,
‘ More studious to divide, than to unite,’

We are glad that the present work is an exception to the preceding remark, and that, though this is an elaborate system of morals and education, of which religion forms no part, and has in it even the definition, that ‘ Superstition is the fear of invincible powers,’ it is yet free from the common declamations against priests, fanaticism, &c. with which the writings of the French school

School have generally been crowded, and contains little that can offend the serious believer. It likewise exhibits a singular moderation and indifference concerning the controverted topics which have so powerfully agitated the public mind. It is entirely free from political allusions, the civic virtues are faintly praised, but order and obedience to the laws are every where recommended: and the catechism contains one precept, which will be equally admired in the Closet at St. James's, and in the Hall of the Directory, "*Rejoice then in the payment of your taxes, for that is the best possible way of spending your money.*"

After a brief review of moral writers, from which it seems that M. Saint Lambert is the disciple of Locke, Helvetius, and Condillac, he proceeds, in his *Analysis of Man*, to a rapid discussion of the topics connected with the senses, the understanding, the faculties of which he distinguishes much after Locke's manner, self-love, the passions, tendencies towards credulity, superstition, imitation, &c. curiosity, love of order, ridicule, the influence of climate, in which he places himself between Helvetius and Montesquieu, who maintained the extreme doctrines; the condition of man at different periods of his own life, and various states of society, &c. The following observations on the passions evince reflection.

' Let us here remark, and it is important, that all the passions which are allied to benevolence, and bind us to our fellow beings, are in themselves pleasant, and are not experienced without enjoyment; whilst those which are connected with ill-will, and are hostile to the happiness of society, are inherently painful. There is another truth which cannot escape any one who reflects upon himself, but of which moralists and instructors have little availed themselves—though in general the number and strength of the desires, passions, and wants of the senses and heart appear to be the effect of the organization, and of an extraordinary portion of that celestial fire, the unknown principle of life and feeling, which nature has unequally imparted to mankind; yet often, by exciting one passion only, an universal sensibility is communicated to the soul. He who appears dull and impenetrable may, when the means of stimulating him are discovered, be made susceptible of many passions. One solitary feeling of love or hatred may communicate to the soul an ardour, a curiosity, enriching it with sentiments and ideas.—A lively hope or powerful fear may instil an activity till then unfelt, which may permanently establish itself, and be diffused over a variety of objects.'—

' When a strong passion is felt, and another of an opposite kind arises, this will heighten the former, if it do not annihilate it. A mistress is never so much beloved as when she has excited, through jealousy, emotions of anger, fear, or hatred. I will add too that they are not certain but probable enjoyments which are desired with ardour. Hope, in its progress, awakens the most powerful feelings: and the conflict of contending passions quickens the sensibility to agony. And every emotion may be raised by doubt or uncertainty.

' In truth there is not, properly, any simple passion; all are reciprocally

procally causes and effects, accessories and principals. They are incessantly combined, and their combinations are infinite. In the diversity of these combinations must we seek for the varieties of national and individual character, and the inconstancy of the individual. Passions of a contrary kind sometimes unite, but in general those of the same class, as hatred, revenge, and anger, are generally found together. So the amiable passions, benevolence, kindness, self-satisfaction, justice, &c. are seldom separate.'

In the *Analysis of Woman*, which succeeds, the author, in a dialogue between the celebrated Ninon de l'Enclos and the philosopher Bernier, examines the sexual character. Having anatomically treated of the female frame, he argues analogically that 'probably the organ of thought in woman partakes of the nature of her other organs; like them is weak and delicate, and liable to derangement by accidents unknown to man.' The virtues of superior sensibility, and the defects of weakness are of course imputed. Common place ideas are diffusely detailed concerning the imagination and intellect of the female sex, but the subject is not treated with philosophic precision. It is seasoned with a sufficiently ample dissertation on the *sixth* sense, and the author gallantly promises the ladies a very large share in the expected improvements of society, and assures them that they will be as much indebted to the philosophers of a refined age, as to the *preux chevaliers* of antiquity.

Raison ou Ponthiomas, in the form of a chinese tale, includes an useful treatise on education and logic. In the education of the body, he follows Rousseau; and in the formation of the mind, Locke. Helvetius derives error from partial ignorance, the passions, the imperfections, and abuse of language. Our author pursues a similar train. There are, he observes, three sources of error, concerning both material and moral objects. First, the desire to believe, because doubt humiliates. Secondly, the too extensive use of analogy, by which we lightly infer relations between causes, when we have observed a correspondence of effects, or the contrary. And thirdly, the referring to one cause the complicated effect of many causes.

'A false association of ideas is the cause of the greatest number of errors; our attention is early fixed upon certain objects by the wants which we experienced in our youth, and with those objects are connected in idea the means of attaining them. Some of these means were lawful, others were not. If our desires were criminally gratified, then are ideas of pleasure and injustice closely associated. If we sacrificed pleasure to duty, then are ideas of privation and rectitude connected; this feeling will operate upon the judgment, and blind us to the necessity of preferring virtue. Thus we are disposed to consider those duties as less important, which in youth were accompanied with the most painful self-denial. Amongst barbarians oppressed by despotism, the security of person and property will necessarily be associated with ideas of insincerity and baseness. In those unhappy countries, where

where a cruel and capricious deity is the object of worship, ideas of justice and benevolence will seldom form a part of the theory of perfection.'

The *Catechism* forms but a small part of the work. It begins with a series of dialogues containing definitions concerning the nature of man, his duties and passions. They are clear, correct, and unexceptionable—if we overlook that radical defect, common to them with so many different systems of morality, arising from the difficulty of proving the *obligation* to be virtuous. It is thus attempted to be resolved.

'Q. How are we to preserve and increase those qualities of the mind which promote our own happiness?

'A. By improving our understanding, and cherishing sentiments agreeable to ourselves and others.

'Q. What are those sentiments?

'A. All those which lead us to fulfill our duty towards mankind.

'Q. What is our duty towards mankind?

'A. To make them happy.

'Q. Why?

'A. Because man from the hour of his birth wants the assistance of his fellow men.

'Q. Is man then weak? &c.'

The question is not asked why an individual should supply what his neighbour *wants*. And though there can be but one ultimate answer, viz. that it is his interest, it would certainly be difficult to illustrate this satisfactorily to an inquisitive child. For, though in ordinary circumstances the expectation of recompence, or the fear of retaliation, may prudentially influence the mind, still, in extreme cases, a voluntary death for instance, it seems a sacrifice of the end, happiness, to the means, virtue. What, then, shall we maintain the dogma of misanthropy, that man is incapable of virtue purely disinterested? We answer, NO; unless *interest* be defined with a latitude which infringes all propriety of speech. As this is a much contested point, we shall perhaps be pardoned for digressing so far as to observe, that independently of the more palpably influential motives of religion, there is still a way by which a passion for the good of others may be generated and put in action to the total exclusion of all ideas of self-interest. By ideas of self-interest, we mean those ideas which arise in the mind when it deliberately reflects upon itself as a distinct being, the thinking principle being itself the object of its own thought. That man is capable of such reflection, our reader must himself be conscious at the present moment. And whenever the mind balances its own abstract well-being and permanent self-interest, with the impulse of any strong passion, and that passion ultimately prevails; or when, without such elaborate reflection, any act is the result of a powerful impulse, unaccompanied by an intention to promote the welfare of the individual: then it seems

seems to us an abuse of language and a want of correctness in thought, to term or consider it otherwise than as purely disinterested. The imagination, that strange medium, which receiving its impressions from the passions, carries them to the understanding, which dresses in colors of its own creation, and magnifies or distorts at will the objects of its examination, is the instrument by which such a state of mind is produced. By the arts of education, the eloquent lessons of wisdom, and the contagion of example, we are persuaded that the mind may be fashioned into any form, and by habit steadily fixed to the performance of all the duties and sacrifices which philanthropy can require. And thus it is, that maternal affection, love, friendship, and patriotism, have filled so fair a catalogue of high and heroic deeds, and hence it is, that we do not join in the popular derision of that generous theory, which holds forth the love of all human kind as the attainable object of man's disinterested exertions.

A collection of precepts and topics of self examination for the pupil terminates the course of our author's instruction. The larger part of the volume contains the *Commentary on the Catechism*. Here the author has analysed the inclinations, passions, and characters, which he had before only defined. All the malevolent passions, "the family of pain," those which are beneficent and pleasant, and those which, like the love of money, honor, station, are good or bad only as directed, are successively the subjects of detailed and sometimes profound examination. Like Rousseau, he imagines his pupil in various situations, and subject to various vices. He opposes passion to passion, in order to preserve the equilibrium, and avails himself of the association of ideas to correct or improve the injurious or salutary tendency of the predominant character, and illustrates his opinions by tales and anecdotes. Throughout, he evinces an intimate knowledge of his subject, and much patient reflection: and displays more good sense than ingenuity or originality. As the work is free from the spirit of system, does not agitate the disputed doctrines of speculative ethics, which excite most attention, and is not recommended by any superior charms of composition, in which respect, however, it has the merit of clearness and simplicity, it is not likely to attract the notice of our translators; but it may safely be recommended as a manual of instruction, containing much matter of considerable utility to parents and preceptors.

ART. VII. *Strictures on the modern System of Female Education. With a View of the Principles and Conduct prevalent among Women of Rank and Fortune.* By Hannah More. In two Vols. 8vo. 330 Pages. Pr. 10s. Cadell and Davies. 1799.

IF the succeeding generation be not a faultless race, no blame will rest with the writers of the present age. On the subject of education we have line upon line, precept upon precept, system upon system—all excellent, if capable of being executed—all tending to compel our children to become patterns of perfection. But philosophy seems to have had its day, metaphysical experiment has received a sudden check, superstition resumes its empire over the human mind, which is reverting back, with elastic force, to authority and prescription.

The votaries of *establishments*, with laudable zeal, come forward: foremost in the rank of these stands the author of the present strictures, who, enlisting under the banners of high orthodoxy, exhorts her fair disciples, in *homely* strains, to forsake the error of their ways, &c. &c. In this period of 'alarm and peril,' Mifs M. endeavours to rouse her sex to use all the influence, which the 'courtesy of custom' and gallantry have given them, to oppose 'the most tremendous confederacies against religion and order which the world ever saw.' This influence is to be *feminine*—yet 'female politicians and female polemics, (i. e. thinkers) are most unnatural, disgusting and ungraceful.' Woman is to take her religious and political creed for granted: the masculine exercise of reasoning on the subjects most interesting to human beings would convert into lines the dimples of beauty, and spoil the appropriate softness of the sex. While Europe agitates the important questions on which depend the virtue and the happiness of the human species, woman is to remain quiescent in the universal fermentation: amidst the contention of nations, her heart is not to glow in the cause of freedom, nor her understanding to kindle with the love of truth: philosophical investigation on the subjects alone deserving serious attention, as involving the best interests of mankind, would destroy that 'graceful propriety, without which, however knowing or active, woman cannot be *amiable*.' Her part, in these times of change and peril, is to be fair and pious, and chaste, and docile; or, if compelled to take an interest in the subjects constantly sounded in her ears, and forced upon her attention wherever she turns, she must by no means inquire, with *masculine* activity, into the grounds of the opinion she espouses:—In her, '*prejudice*' and implicit faith are propriety and grace; she is to be a religionist without investigation; a partisan, but not a politician. Mifs M., struck with terror and abhorrence, by the boldness and impiety of certain speculative philosophers, and smitten with the love of chivalry and antiquity, retains the florid periods of Mr. Burke, in combating novelty and innovation, French philosophy and French principles; and, trembling for the fate of establishments and regular governments, (tacitly implying, however causelessly, a doubt of the foundations on which they rest), calls upon her readers to banish from their libraries and dressing

sing rooms, not merely French metaphysics, the Voltaires and Rousseaus, the first geniuses of their age, but, says our author,

VOL. I. P. 30. — 'that sober and unsuspected mass of mischief, which, by assuming the plausible names of Science, of Philosophy, of Arts, of Belles Lettres, is gradually administering death to the principles of those who would be on their guard, had the poison been labelled with its own pernicious title. Avowed attacks upon revelation are more easily resisted, because the malignity is advertised. But who suspects the destruction which lurks under the harmless or instructive names of *General History*, *Natural History*, *Travels*, *Voyages*, *Lives*, *Encyclopedias*, *Criticism*, and *Romance*? Who will deny that many of these works contain much admirable matter; brilliant passages, important facts, just descriptions, faithful pictures of nature, and valuable illustrations of science? But while "the dead flies lie at the bottom," the whole will exhale a corrupt and pestilential stench.'

Yet in another place, (how rare is consistency!) we are informed that—

VOL. I. P. 215. — 'between the true British patriot and the true Christian, there will be this common resemblance: the more deeply each of them inquires, the more will he be confirmed in his respective attachment, the one to his country, the other to his religion. I speak with reverence of the immeasurable distance; but the more the one presses on the firm arch of our constitution, and the other on that of Christianity, the stronger he will find them both. Each challenges scrutiny; each has nothing to dread but from shallow politicians and shallow philosophers; in each intimate knowledge justifies prepossession; in each investigation confirms attachment.'

Why then, though the wind should whistle through its branches, support the sturdy oak by a plantation of ozers? German literature also comes in for a share of our author's reprobation; her nice delicacy starts from the profligacy of the popular drama*, that paints the weeping penitent, purified from the single error of her senses by exemplary reformation, restored by the dignity of virtue to her forfeited privileges.

The corruption of the times is not to be cured by a barbarous morality, that loses sight of humanity, nor by the ascetic maxims of fanatic ages. It is not by putting the axe to the root of the tree of knowledge, that access to the tree of life will be restored. The torrent of infidelity and vice is not to be opposed by trite and overstrained precepts, nor by superstitious observances: its sources are to be sought for in the causes which have in all nations preceded declining empire,—increasing wealth, luxury, and venality: the contagion, which has circulated through the whole mass, will not be checked by partial applications: vice and virtue, as proved by all historical record, will continue to rise and fall with the political barometer.—When the fountain is cleansed, the pollution of the streams will be quietly washed

* The Stranger.

away. To the *general* tenor of the present production, the preceding remarks are applied; but, though the strictures of Miss M. have no claim to rank among works of principle, many parts of the *detail*, when the writer, confining her views to the subject, quits the tone of a partisan, may be found useful, and are deserving of commendation, though even here there is little new. By authors who have written expressly for the improvement of the female sex, the Gregorys, the Fordyces, &c., it has been told them again and again, in polished strains, that they should be meek, modest, pious, prudent, chaste. Miss M., in periods no less flowing, repeats the same admirable lesson, which she enforces by motives and doctrines, favouring rather of the fanatic ages, than of the rational principles of an advanced civilization. Religion and reason, to add efficacy to both, should unite with, rather than be opposed to, each other: our author's orthodoxy, the principles of which pervade every page of her production, and occupy almost the whole of the second volume, is of a rigid order.

As specimens of the style and manner, which are frequently entitled to praise, we select, not without approbation, the following remarks:

VOL. I. P. 84.—‘ But the contrary of all this is the case with external acquisitions. The master, it is his interest, will industriously instruct his young pupil, to set all her improvements in the most immediate and conspicuous point of view. To allure and to shine is the great principle sedulously inculcated into her young heart; and is considered as the fundamental maxim; and, perhaps, if we were required to condense the reigning system of the brilliant education of a lady into an aphorism, it might be comprised in this short sentence, *To make the most of herself*. This system however is the fruitful germ, from which a thousand yet unborn vanities, with all their multiplied ramifications, will spring.’

We must here observe, that while women have no other mode of *establishing* themselves, (to adopt the common phrase,) or of procuring a subsistence, than by marriage, and while men do not fall in love with sense and virtue, do not turn from the person to the mind, the remonstrances of the moralist will be vain, stifled and overpowered by the louder and stronger calls of *interest*. Again,

VOL. I. P. 105.—‘ Let me be allowed to repeat, that I mean not with preposterous praise to descant on the ignorance or the prejudices of past times, nor absurdly to regret that vulgar system of education which rounded the little circle of female acquirements within the limits of the sampler and the receipt book. Yet, if a preference almost exclusive was then given to what was merely useful, a preference almost exclusive also is now assigned to what is merely ornamental. And it must be owned that, if the life of a young lady, formerly, too much resembled the life of a confessor, it now too much resembles that of an actress; the morning is all rehearsal, and the

the evening is all performance : and those who are trained in this regular routine, who are instructed in order to be exhibited, soon learn to feel a sort of impatience in those societies in which their kind of talents are not likely to be brought into play.'

The following exhortation is particularly judicious :

P. 111.—' To these, and to all, the author would earnestly recommend to accustom their children to pass at once from serious business to active and animated recreation ; they should carefully preserve them from those long and torpid intervals between both, that languid indolence and spiritless trifling, which wears out such large portions of life in both young and old. It has indeed passed into an aphorism, that activity is necessary to virtue, even among those who are not apprized that it is also indispensable to happiness. So far are many parents from being sensible of this truth, that vacations from school are not merely allowed, but appointed to pass away in wearisome sauntering and indeterminate idleness ; and this by way of converting the holidays into pleasure ! Nay, the idleness is specifically made over to the child's mind, as the strongest expression of the fondness of the parent ! A dislike to learning is thus systematically excited by preposterously erecting indolence into a reward for application !'

P. 116.—' I will venture to say, that those listless and vacant days, when the thoughts have no precise object ; when industry has no definite pursuit ; when the mind and the body have no exercise, and the ingenuity no acquisition either to anticipate or to enjoy, are the longest, the dullest, and the least happy, which children of spirit and genius ever pass. Yes ! it is a few short but lively intervals of animated pleasure, snatched from between the successive labours and duties of a busy day, looked forward to with hope, enjoyed with taste, and recollected without remorse, which, both to men and to children, yield the truest portions of enjoyment. O snatch your offspring from adding to the number of those objects of supreme commiseration, who seek their happiness in doing nothing ! Life is but a short day ; but it is a working day. Activity *may* lead to evil ; but inactivity *cannot* be led to good.'

P. 120.—' As an antidote to selfishness as well as pride and indolence, they should also very early be taught to perform all the little offices in their power for themselves ; not to be insolently calling for servants where there is no real occasion ; above all, they should be accustomed to consider the domestics' hours of meals as almost sacred, and the golden rule should be practically and uniformly enforced, even on so trifling an occasion as ringing a bell, through mere wantonness, or self-love, or pride.

' To check the growth of inconsiderateness, young ladies should early be taught to discharge their little debts with punctuality. They should be made sensible of the cruelty of obliging trades-people to call often for the money due to them ; and of hindering and detaining those whose time is the source of their subsistence, under pretence of some frivolous engagement, which ought to be made to bend to the comfort and advantage of others.'

P. 149.—' It is one grand object to give the young probationer just and sober views of the world on which she is about to enter.

Instead

Instead of making her bosom bound at the near prospect of emancipation from her instructors; instead of teaching her young heart to dance with premature flutterings, as the critical winter draws near in which *she is to come out*; instead of raising a tumult in her busy imagination, at the approach of her first *grown up ball*; endeavour to convince her that the world will not turn out to be that scene of unvarying and never-ending delights which she has perhaps been led to expect, not only from the sanguine temper and warm spirits natural to youth, but from the value she has seen put on those showy accomplishments which have too probably been fitting her for her exhibition in life. Teach her that this world is not a stage for the display of superficial talents, but for the strict and sober exercise of fortitude, temperance, meekness, faith, diligence, and self-denial; of her due performance of which Christian graces, Angels will be spectators, and God the judge. Teach her that human life is not a splendid romance, spangled over with brilliant adventures, and enriched with extraordinary occurrences, and diversified with wonderful incidents; lead her not to expect that life will abound with scenes which will call shining qualities and great powers into perpetual action; and for which, if she acquit herself well, she will be rewarded with proportionate fame and certain commendation. But apprise her that human life is a true history, many passages of which will be dull, obscure, and uninteresting; some perhaps tragical; but that, whatever gay incidents and pleasing scenes may be interspersed in the progress of the piece, yet finally "one event happeneth to all."

We were inclined to smile at the idea, that a young lady must not be indulged with a perusal of the works of the elegant naturalist Buffon, on account of their *indelicacy*. — Ignorance surely is not purity. Against the vulgar notion, that woman is unfitted, by the cultivation of her understanding, for the duties of her sex, it is well observed:

VOL. II. P. 7.—'Superior talents however are not so common, as, by their frequency, to offer much disturbance to the general course of human affairs; and many a lady, who tacitly accuses herself of neglecting her ordinary duties because she is a *genius*, will perhaps be found often to accuse herself as unjustly as good St. Jerome, when he laments that he was beaten by the Angel for being too Ciceronian in his style.

'But the truth is, women who are so puffed up with the conceit of talents as to neglect the plain duties of life, will not be found to be women of the best abilities. And here may the author be allowed the gratification of observing, that those women of real genius and extensive knowledge, whose friendship have conferred honour and happiness on her own life, have been in general eminent for economy, and the practice of domestic virtues.'

The comparison of the intellectual faculties of the sexes, in page 26, &c. of the second volume, is trite, fanciful and unphilosophical. The following observations we quote with peculiar approbation.

VOL. II. P. 126.—'That idleness, to whose cruel inroads many women of fortune are unhappily exposed, from not having been

trained to consider wholesome occupation, vigorous exertion, and systematic employment as making part of the indispensable duties of life, lays them open to a thousand evils of this kind, from which the useful and the busy are exempted: and, perhaps, it would not be easy to find a more pitiable object than a woman with a great deal of time and a great deal of money on her hands, who, never having been taught the conscientious use of either, squanders both at random, or rather moulders both away, without plan, without principle, and without pleasure; all whose projects begin and terminate in self; who considers the rest of the world only as they may be subservient to her gratification; and to whom it never occurred, that both her time and money were given for the gratification and good of others.'

P. 148.—'The old standing objection formerly brought forward by the prejudices of the other sex, and too eagerly laid hold on as a shelter for indolence and ignorance by ours, was, that intellectual accomplishments too much absorbed the thoughts and affections, took women off from the necessary attention to domestic duties, and superinduced a contempt or neglect of whatever was useful.—But it is peculiarly the character of the present day to detect absurd opinions, and expose plausible theories by the simple and decisive answer of experiment; and it is presumed that this popular error, as well as others, is daily receiving the refutation of actual experience. For it cannot surely be maintained on ground that is any longer tenable, that acquirements truly rational are calculated to draw off the mind from real duties. Whatever removes prejudices, whatever stimulates industry, whatever rectifies the judgment, whatever corrects self-conceit, whatever purifies the taste, and raises the understanding, will be likely to contribute to moral excellence: to woman moral excellence is the grand object of education; and of moral excellence, domestic life is to woman the appropriate sphere.'

P. 150.—'The time nightly expended in late female vigils is expended by the light of far other lamps than those which are fed by the student's oil; and if families are to be found, who are neglected through too much study in the mistress, it will probably be proved to be Hoyle, and not Homer, who has robbed her children of her time and affections. For one family which has been neglected by the mother's passion for books, an hundred have been deserted through her passion for play. The husband of a fashionable woman will not often find that the library is the apartment the expences of which involve him in debt or disgrace. And for one literary flattern who now manifests her indifference to her husband by the neglect of her person, there are scores of elegant spendthrifts who ruin theirs by excess of decoration.'

P. 151.—'She who is a vain pedant because she has read much, has probably that defect in her mind which would have made her a vain fool if she had read nothing. It is not her having more knowledge, but less sense, which makes her insufferable; and illiteracy would have added little to her value, for it is not what she has, but what she wants, which makes her unpleasant. These instances too only furnish a fresh argument for the general cultivation of the female

male mind. The wider diffusion of sound knowledge would remove that temptation to be vain which may be excited by its rarity.'

We have entered, in our remarks upon this performance, into a fuller detail than we can generally indulge ourselves in, from a sense of the high importance which we are disposed to attach to all works designed to form the minds and the principles of youth.

ART. VIII. *A Praxis of Logic, for the Use of Schools.* By John Collard. 245 pages. 12mo. Pr. 5s. Johnson. 1799.

REASON is the parent of knowledge, the friend of truth, of virtue, and of happiness. Every attempt therefore to improve the rational faculty is entitled to our attention, even though the mode should be deemed unworthy of our praise. To attain this object, confessedly most desirable, many treatises on the dialectic art have been composed, of which Aristotle's *Organon* and Porphyry's *Introduction* claim the pre-eminence. To these two works our later writers on the subject have almost entirely been indebted for their materials. It is to be regretted, indeed, that at present the study of logic, as a branch of liberal education, is so much neglected. From some seminaries it is totally dismissed; and, in many, it is regarded as of trivial importance, and the subject precipitated with contemptuous indifference. In expressing our regret at this circumstance, we would not at the same time be understood to insinuate, that the scholastic art of wrangling in mood and figure, or of concealing ignorance, inanity and absurdity, under the specious form of profound ratiocination, should ever be revived. This species of logic has been justly exploded: and we are ready to join in cordially wishing that its spirit may sleep in eternal oblivion. But to be able to analyse our reasonings, and to retrace with accuracy the several steps, by which we arrive at any mental determination—to be capable of detecting sophistry in others, and of thinking and reasoning with precision ourselves, is an acquirement surely of unquestionable value. That an acquaintance with the rules of logic, as delivered and illustrated in antient and modern treatises, conduces greatly to this end, is a fact, which, notwithstanding the fashionable opinions of the day, it would be easy to evince, did necessity require it, or our limits permit. To this position, however, we doubt much, if the author of this praxis would yield his assent. 'Let me ask,' says he, 'those who have attended lectures on logic at the universities, whether they have ever learned any thing which could assist them in the practical reasoning of common life.' To this interrogatory, so confidently proposed, we have no hesitation in answering affirmatively; delivering it as our decided opinion, that an attentive perusal of either Watts's or Duncan's *Logic*, of which the former is in some seminaries used as a text book,

will prove highly useful for this purpose; and that these treatises will serve as valuable auxiliaries, in enabling their readers to think with correctness, to reason with accuracy, and to detect the fallacies of sophistical argumentation. We acknowledge indeed that they are deficient in analysing and illustrating the familiar and usual forms of reasoning, in which the moods and figures of dialecticians are almost wholly neglected: but it is equally true, that he who is master of these treatises, will with facility analyse any argument, in whatever form it may be invested. This opinion is justified by experience. We admit, at the same time, that to evolve and illustrate the common modes of argumentation, though it can be of little service to the expert logician, must notwithstanding prove highly useful to the junior student, and to those who have devoted no previous attention to the subject. Under this conviction, we own that some such work as the *Praxis* before us, which is professedly written for the use of schools, and whose object it is to teach the analysis of familiar reasoning, and to establish in the young mind a habit of examining whatever sentiments may be submitted to its judgment, will doubtless prove an useful acquisition. It is properly a sequel to a work of the same author, entitled, "*The Essentials of Logic*;"* and is intended to illustrate the principles which are there exhibited. To enable our readers to judge how far the author has succeeded in the execution of his plan, or in the probable attainment of his object, we proceed to lay before them a concise statement of the contents of the *Praxis*, with a few specimens of the manner in which the author has treated his subject.

In chap. 1st. Mr. C. considers the nature of propositions, as either simple or compound, congenial or repugnant, pure or modal, general or special; and illustrates by examples the grammatical forms in which they may be expressed.

In chap. 2d. he selects a few propositional exercises from the *Spectator*, the *Rambler*, and Harvey's *Meditations*. As a specimen of the manner in which he treats this part of the subject, we transcribe the following passage. P. 62.

"While the judgment is yet uninformed, and unable to compare the draughts of fiction with their originals, we are delighted with improbable adventures, impracticable virtues, and inimitable characters: but, in proportion as we have more opportunities of acquainting ourselves with living nature, we are sooner disgusted with copies in which there appears no resemblance,

ANALYSIS.

* While

* The judgment is yet uninformed, and unable to compare the draughts of fiction with their originals,

* For an account of this work, see *Analyt. Rev.* o. s. vol. xxv. p. 68.

† We

- We are delighted with improbable adventures, impracticable virtues, and inimitable characters :
- But, in proportion as
- We have more opportunities of acquainting ourselves with living nature,
- We are sooner disgusted with copies
- | In which | no resemblance appears existent.

OBSERVATION.

• This period comprises four general propositions. The two first, which are declared coincident in point of time by the particle *while*, are compound, there being two distinct predicates attributed to the first subject and three to the second. To the two first the third and fourth are connected by the particle *but*. The third requires no explanation. The fourth comprises in its predicate a subordinate proposition, and the words *in which*, though placed first between space rules, to comply with the English idiom, evidently belong to the predicate. It may be also observed, that for the word *there*, in the text, the term *existent* is substituted in the analysis. The words *in proportion as* shew, in the nature of a conjunction, that the degree of increase expressed in the third, will operate in the same comparative *ratio* in the fourth proposition.

In chap. 3d. he treats of reasoning. Here the author briefly explains the nature of syllogism, and considers the modes in which the various acts of reason are performed in familiar language. Hence he is led to treat of enthymeme, which he divides into four kinds, the causal, the regular, the obvious, and the hypothetical. These several kinds he illustrates by examples, of which we transcribe the following.

SYLLOGISM.

- | | | |
|-----------|---|--|
| Major | } | He who suffers passion to supersede his reason contributes to his own unhappiness. |
| Hypoth. | | |
| Minor | } | A violent man suffers passion to supersede his reason. |
| Hypoth. | | |
| Asserting | } | Therefore a violent man contributes to his own unhappiness. |
| Propof. | | |

He then shews how the terms may be abstracted thus,

MAJOR TERM.

Contributes to his own unhappiness,

MIDDLE TERM.

Suffers passion to supersede his reason.

MINOR TERM.

A violent man.

He then illustrates how the same proposition may be familiarly expressed,

1st. In the form of a causal enthymeme.

- | | | |
|-----------|---|---|
| Asserting | } | A violent man contributes to his own unhappiness. |
| Propof. | | |
| Reasoning | } | Because he suffers passion to supersede his reason. |
| Propof. | | |

2dly. In the form of a regular enthymeme.

| | | |
|-----------|---|--|
| Reasoning | } | A violent man suffers passion to supersede his reason. |
| Propos. | | |
| Assenting | | |
| Propos. | } | Therefore he contributes to his own unhappiness. |
| | | |
| | | |

3dly. In the form of an obvious enthymeme,

| | | |
|-----------|---|--|
| Reasoning | } | Since a violent man suffers passion to supersede his reason. |
| Propos. | | |
| Assenting | | |
| Propos. | } | He contributes to his own unhappiness. |
| | | |
| | | |

4thly. In the form of an hypothetical enthymeme.

| | | |
|-----------|---|---|
| Reasoning | } | If a violent man suffers passion to supersede his reason. |
| Propos. | | |
| Assenting | | |
| Propos. | } | He (that is, the violent man) contributes to his own unhappiness. |
| | | |
| | | |

Our author proceeds in Chap. 4th, 5th and 6th, to treat of the indirect, the elliptical, and the familiar compound terms of reasoning, each of which he explains and illustrates by apposite examples.

Having thus explained the nature of syllogism, with the various forms in which reasoning is conducted in common language, he proceeds in chap. 7th, to propose some general exercises selected from the Rambler, Gibbon's History, Milton and Young, in which the preceding principles are farther illustrated.

In chap. 8th, he treats of fallacy, or false reasoning. Having informed the reader that the principal place in reasoning, where error can possibly exist, is in the major hypothesis, and observed that, to discover the truth or falsehood of any major hypothesis, a proper knowledge of the ideas conveyed by the subject and predicate should be acquired, and the degree of evidence on which the proposition is grounded, should be ascertained, he proceeds to consider the nature of evidence, which he divides into three kinds, intuition, demonstration, and testimony. These he defines, and offers a few concise observations and easy examples, to shew how any major hypothesis may be examined; and, if it should involve any fallacy, how this may be detected. He then observes that, as the major hypothesis exhibits an agreement or repugnance between the middle and major terms, so the minor hypothesis exhibits an agreement or repugnance to be admitted between the minor and middle terms; and this latter, he observes, is the only other point in reasoning, where error can occur. The example, which he adduces, wherein both hypotheses are defective or erroneous, is the following,

P. 223.—[“ *A large work is difficult, because it is large, even though all its parts might, singly, be performed with facility;*] *where there are many things to be done, each must be allowed its share of time and labour, in the proportion only which it bears to the whole; nor can it be expected, that the stones which form the dome of a temple, should be squared and polished like the diamond of a ring.*”

Preface to Johnson's Dictionary.

' In this period, all that materially regards the reasoning stands between crotchets, and the major hypothesis may be exhibited thus,

' A WORK [ANY WORK, or EVERY WORK] WHICH is *large*, is *difficult*, even though all its parts might, singly, be performed with facility.

' This hypothesis appears to me defective; for a work, however large, cannot, I think, be *difficult*, if "*all its parts might, singly, be performed with facility*," though it might be laborious, for *facility* is the opposite to *difficulty*; and even *that labour is to be only in proportion to the number of parts*.

' Now, mark the minor hypothesis;

' A LARGE WORK is *large*;

' This defect, I think, is sufficiently glaring. The minor and middle terms are represented by the same word, namely, *large*; it is the same as saying, *that, which is large, is large*; and the conclusion,

' Therefore, A LARGE WORK is *difficult*, even though all its parts might, singly, be performed with facility, must be subject to the two defects of the two conditions.

' This trifling inaccuracy of Doctor Johnson, however, would certainly, on any other occasion, be unworthy of notice, as his reasoning in general is, perhaps, the most accurate, extensive, and elegant, of any other writer in the English language.

' On a critical examination of the preceding example, it may be remarked, that the words, *even though all its part might, singly, be performed with facility*, though taken as a part of the major term, might, with as much propriety, form a part of the middle term; thus,

' A WORK WHICH is *large*, even though all its parts might, singly, be performed with facility, is *difficult*;

' A LARGE WORK is *large*, even though all its parts might, singly, be performed with facility :

' Therefore, a LARGE WORK is *difficult*.

' Or they may form a part of the minor term; thus,

' A WORK WHICH is *large*, is *difficult*;

' A LARGE WORK, EVEN THOUGH ALL ITS PARTS MIGHT, SINGLY, BE PERFORMED WITH FACILITY, is *large*;

' Therefore, A LARGE WORK, EVEN THOUGH ALL ITS PARTS MIGHT, SINGLY, BE PERFORMED WITH FACILITY, is *difficult*.

' Or, the words alluded to may be entirely excluded from the reasoning, and taken after the asserting proposition; thus,

' A WORK WHICH is *large* is *difficult*;

' A LARGE WORK is *large*;

' Therefore, A LARGE WORK is *difficult*,

' Even though all its parts might, singly, be performed with facility.

' Thus, these words, which are employed to explain *what kind of a large work* is meant, help to vitiate the major hypothesis.'

From this circumstantial, and perhaps too minute detail of the contents of this little volume, our intelligent readers will be able to judge for themselves concerning its merit. In our estimation, it will be found worthy of the young student's perusal; it will likewise assist those in maturer years, whose attention may not have been directed to subjects of this nature, to the

art

art of thinking and reasoning with judgment and correctness. We are sensible, that many possess this invaluable talent, who have never studied the principles of logic. But, though an art may be acquired without acquaintance with its principles, it would be unjust to infer the inutility of the theory. It has been truly observed by an ingenious and learned writer, "That one, who has had an education no better than that of an ordinary mechanic, may prove an excellent manual operator; but it is only in the well instructed mechanician we should expect to find a good machanist." The same observation may be applied to the art of reasoning, and indeed to every other art.

We feel a pleasure, therefore, in acknowledging that this *Praxis* possesses considerable merit. In the analysis of the modes of familiar argumentation the author is sufficiently copious, and has rendered the subject intelligible to almost any capacity.—We presume, however, that had he insisted at greater length on the mode of examining and detecting sophistical argument, which we deem the most important branch of the subject, he would have rendered the *Praxis* incomparably more useful.—The language is on the whole perspicuous and correct. One error we were sorry to remark, an error, which in the judgment of the grammarian, might be termed nothing but an impropriety, but in the eye of a logician must appear a palpable blunder—'This trifling inaccuracy of Dr. Johnson,' says Mr. C. (p. 24.) 'would certainly on any other occasion be unworthy of notice, as his reasoning is in general perhaps the most accurate, extensive and elegant of any other writer in the English language.' The established principles of grammar require a plural or what is equivalent thereto after a superlative thus employed; and common sense teaches us, that an individual cannot at once belong and not belong to the same assemblage. The particle *of* refers to English writers, and the accuracy of Johnson to one species, while in the same clause the word *other* places them in opposition and marks their contrariety. Now Mr. C. as a logician, knows well that an abstract quality and a rational substance cannot belong to one category, and the plain dictates of reason inform us, that two contrary positions cannot each be true: The sentence should have run thus—'More accurate, extensive and elegant than that of any other writer in the English language.' We have pointedly animadverted on this error, as we have remarked it, from ignorance or inattention, stealing into use. It is not our prerogative to give law to language; but it is our province as well as our duty to stigmatise every violation of good usage, and to brand whatever is repugnant to the acknowledged principles of grammar and common sense, especially in works which are intended for youth, and professedly written to teach correctness of thought.

ART. IX. *Letters to William Wilberforce, Esq. M. P. on the Doctrine of Hereditary Depravity.* By a Layman. 8vo. 172 pages. Price 3s. Johnson. 1799.

FEW theological treatises have fallen under our inspection, which are entitled to such a considerable share of our approbation as the present. While the pen of the writer is strictly restrained within the limits of decorum and respect, it is at the same time pointed with a keenness which probes to the bottom the arguments of Mr. Wilberforce, as well as the subject itself. The language is in general correct and animated: the argumentation rational, and, for the most part judicious. If we once or twice perceive some ground of objection, it is when our author's mode of arguing against the doctrine of original depravity presses somewhat too closely on the scriptural history of the Fall, or when he is desirous of representing that transaction in a more *rational* point of view, than the language of Scripture seems to warrant.

The publication before us is distributed into six letters: the first of which is principally devoted to the examination of Mr. Wilberforce's arguments, and to proving the insufficiency of the mode he has adopted to defend the doctrine of hereditary depravity.

To this doctrine Mr. Wilberforce has stated in all its force, the following very formidable objection, which he places in the mouth of a sceptic:

'Whatever I am, I am what my Creator made me. I inherit a nature, you yourself confess, depraved and prone to evil: how then can I withstand the temptations to sin by which I am environed? If this plea cannot establish my innocence, it must excuse, at least attenuate, my guilt. Frail and weak as I am, a Being of infinite justice and goodness will never try me by a rule, which, however equitable in the case of creatures of a higher nature, is altogether disproportionate to mine.'

In answer to this objection, Mr. Wilberforce's leading argument with the sceptic would be to shew that, 'as his preconceptions concerning the conduct of the Supreme Being had been in fact contradicted, particularly by the existence at all of natural or moral evil, and thus proved erroneous in one instance, why may they not be so likewise in another?' But as he could only expect to silence, not to convince him, by this query, his plan must be, first to prove the truth and importance of the Christian religion, and then to enforce the necessity of submitting reason and judgment to the authority of whatever may be taught in the sacred writings concerning this and every other point in dispute.

In examining the validity of Mr. Wilberforce's arguments in opposition to the formidable objection which has been stated, our author urges, that his first and leading argument, if it were admitted,

admitted, would prove too much; that it opens the door for an unlimited extent of evil; that there must be some limitation of this evil under the empire of a Being essentially good. He observes, that the other mode recommended by Mr. Wilberforce, that of proving the truth and importance of the Christian religion, and then insisting on the necessity of receiving this and other peculiar doctrines as essential parts of the Christian's creed, does not promise greater success: that the objector will expect, that the evidences of the *truth* of Christianity shall be succeeded by the evidence of its *excellence*; and that, if he be disappointed in this expectation, there is great danger of his rejecting Christianity itself. He adds that, unless Mr. Wilberforce relinquish his argument, he will be compelled to increase the number of articles in his faith. How, he asks, would Mr. Wilberforce be able to confute the doctrine of transubstantiation upon his own principles, in a controversy with a Roman Catholic?—An *anthropomorphite* will contend, that passages innumerable prove beyond dispute that the Supreme Being has bodily organs.—A third maintains, that the true object of Christ's mission was to disseminate strife and hatred through the world. He justly remarks, that amidst the multiplicity of opinions which present themselves according to the different ideas annexed to various passages of scripture, reason, and reason alone, must be the guide*; and suggests a few natural and simple maxims, which may assist us in ascertaining the genuine doctrines of revelation.

The following passage we think exceptionable; at least we wish that our author had more explicitly stated his sentiments:

P. 27.—‘When it can be shewn that God created the meanest reptile, either with a determination to render it miserable, or with a *prescience* of its misery,—the cases will become parallel.’

Does he mean here to *deny* the prescience of the Deity? if not, does not God certainly *foreknow* and consequently pre-determine the misery of every being which he creates? See p. 135.

In the second letter, the author states the doctrine of original sin, as it is boldly expressed in the creeds and confessions of those who have enforced it with synodical authority. He then proceeds to consider the evidence in its favor from scripture. The doctrine as stated above, he observes, pre-supposes the perfection of Adam's nature before the fall; teaches the depravity of human nature, in consequence of the fall; and the eternal punishment of the majority of the human race in consequence of this depravity. The expression, ‘let us make man in our

* As the different reason of different men leads them to deduce different conclusions from the *same* passages of Scripture, what stronger consideration can be urged in behalf of *mutual charity* and *toleration*?

image,' which has been adduced in support of the first article, he endeavours to shew, can in no sense be confined to that state of high perfection ascribed to Adam during his innocence; and asserts that the Scriptures themselves obviously limit it to the universal dominion given to the human race over all the other creatures of God.

Without meaning to insinuate that our author's interpretation is erroneous, we confess, it does not appear to us so obvious and indisputable as he seems to think it.

Respecting another passage of Scripture which has been pressed into the service, 'God made man upright, but they found out many inventions,' he remarks, that the preacher is not in this place speaking of Adam's transgression, but of mankind in general; for we are told, *they* found out many inventions. Not being forbidden therefore by any express declarations in the sacred writings, he thinks we may innocently presume that the powers and faculties of Adam and Eve were as limited as our own, and that their propensities to good and evil were perfectly similar.—The sacred history, he observes, does not present us with stronger proofs that the children of Adam derived sinful propensities from his first transgression.

This leads him in the third letter to examine the passages of Scripture which Mr. Wilberforce has quoted in support of his sentiments. To two of these he pays particular attention;—the declaration of David, 'Behold I was shapen in iniquity, and in sin did my mother conceive me;' and that of the Apostle, 'we were by nature children of wrath even as others.' David, our author justly observes, adopted a phrase proverbial among the Jews, by which he intimated that his vicious propensities were so great, that had he been born with them, they could not have been stronger. This interpretation he confirms by a similar expression employed by the Pharisees, when they questioned the man who had been blind, concerning the manner in which he had received his sight: 'thou wast altogether *born in sin*, and dost thou teach us?' That the expression could not have the most distant reference to the doctrine of original sin, is most evident from this second mode of application: for the Pharisee, proud as he was, could not have the arrogance to deem himself or his sect to be exempt from a state of degradation which necessarily involved all mankind.—The other passage, 'we were by nature children of wrath, even as others,' our author judiciously refers to that depth of corruption and depravity into which the world was plunged, before the appearance of Christ. The word *nature*, he says, has, it is well known, various significations. Sometimes it signifies custom, sometimes prevailing disposition, sometimes particular laws in the physical, intellectual, or moral world, sometimes characters which distinguish one class from another, or discriminate individuals in the same class. The context

context necessarily applies the word to that state and situation in which the Ephesians, together with the whole Gentile world, were placed before their conversion to Christianity.

Mr. Wilberforce may find the true meaning of the word *quous* in this passage illustrated by examples in the first volume of Le Clerc's *Ars Critica*. As he appears to be at present much a stranger to the principles of sacred criticism, we would seriously recommend to him the attentive perusal of this excellent work, before he presents to the world any future publications on theological subjects. Productions of this nature, if not founded on the solid basis of criticism and learning, may amuse or edify the pious visionary, but will be treated with neglect or ridicule by the philosopher and the scholar.

[To be concluded in our next.]

ART. X. *An Investigation into our present received Chronology, wherein it is proposed clearly to point out and prove several essential Errors, of very considerable Magnitude, contained in the Period of Time comprehended between the Birth of Abram, and the Birth of Christ, &c.; the Whole indisputably proved from the Scripture.* By a Friend of Truth. 8vo. 106 pages. Price 2s. Shrewsbury, J. and W. Eddowes. 1798.

THIS work is arranged under seven propositions, of which we shall endeavour to give a short abstract. Prop. I. 'That there does exist an error of sixty years, over-reckoned from the birth of Abram, till he was called to leave his father's house, at the age of 75, to go to the land of Canaan.' By calculating the generations from Adam to Noah, as they are detailed Gen. v, it appears, that the deluge happened A. M. 1656. Arphaxad, the son of Shem, was born two years after the flood. Calculating the generations from Arphaxad to Abram, according to Gen. xi, we find, that Abram was born A. M. 1948, supposing him to have been born when Terah his father was seventy years old, ver. 26.; but, according to the marginal date of the bible, the birth of Abram happened A. M. 2008, when Terah was one hundred and thirty years old. This calculation is deduced from ver. 32, where Terah is said to have died at the age of 205; and from chap. xii. 4, where Abram is said to have been 75 years of age, when he left Haran, after the death of Terah, as Stephen asserts, Acts vii. 4. Our author contends, that there is no reason to believe, that Terah was dead when Abram departed from Haran; and, that the accuracy of Stephen is to be suspected, rather than the chronology of Gen. xi. 27. He further endeavours to prove that the words, 'Terah lived 70 years and begat Abram, Nahor, and Haran,' relate to the birth of Abram, the youngest of Terah's sons. This reasoning being admitted, the date affixed to the birth of Abram, in the margin

margin of our Bibles, is erroneous, by an excess of 60 years, according to the proposition. Prop. II. 'That our commentators have, one and all, totally misconstrued and misunderstood the meaning of that passage of St. Paul, in the third chapter of Galatians, in supposing and concluding, that the 430 years mentioned there, in the 17th verse, is to begin to be reckoned from the first promise to Abram.' Prop. III. 'That there exists an error of no less than 215 years under-reckoned respecting the time which the children of Israel sojourned in Egypt.' It has been supposed that Gal. iii. 17 relates to the first promise made to Abram, Gen. xii. 20; and commentators have calculated the departure of the Israelites at 430 years from that period. This writer contends, that Paul alludes to the promise made to Jacob at Beersheba in his way to Egypt; and that the 430 years are to be reckoned from the time when he entered Egypt with his family. In support of his proposition, he refers to Gen. xv. 13., which, he contends, could be applicable only to the family of Jacob; and to Exod. xii. 40, which expressly asserts, that the children of Israel were 430 years in the land of Egypt. The date in the margin of our Bibles allows only half that time, consequently, there is an under-reckoning of 215 years. In Prop. IV, the author states five small errors, amounting, in all, to 13 years, under-reckoned in the chronology of the Bible. The first is of three years, 2 Chron. xxi. 1. and 20, five years allowed instead of eight. The second is of one totally omitted, chap. xxii. 2. The third is of one, chap. xxv. 1. and 28 ver., 28 allowed instead of 29 years. The fourth is also of one; compare chap. xxix. 1. with chap. xxxii. 33. The fifth error is of seven years; compare the date opposite chap. xxxvi. 9. with ver. 22. The author here presents us with a table, exhibiting the whole chain of Scripture chronology, from the birth of Abram, to the return of the Jews from their seventy years captivity, the result of which, according to his statement, is, that the 3636th year of the world corresponds with the first year of Cyrus. Prop. v. 'There is a further error, in the computation of our chronologists, from the first year of Cyrus to the birth of Christ, of as much as 53 years, over-reckoned during that period.' The proof is drawn from Dan. ix. 25. The going forth of the commandment to restore and to rebuild Jerusalem, this writer determines to be the commandment of Cyrus. Seven weeks, and 62 weeks, in prophetic language, are 483 years, which number being added to the year of the world 3636, corresponding with the first year of Cyrus, will fix the birth of Christ A. M. 4119, and not 4004, as in the margin of the Bible. Prop. VI. determines the expiration of the 2300 days, mentioned Dan. viii. 14, 'to be in or with the year 1798.' 'How long shall be the vision concerning the daily sacrifice and the transgressions of desolation, to give both the sanctuary and the host to be trodden

trodden under foot?" 'I think,' says the author, p. 103, 'if there be any meaning in words, this signifies the Jewish sanctuary and land, and the **HOST**, the people or nation of the Jews; and that it is **THEY**, and **THEY** only, are the people that were to lie desolate 2300 years from that time. At the end of that time, the sanctuary shall be cleansed; that is, the temple of the land of Canaan purified and prepared for their return in the latter days.' The author calculates the 2300 years in the following manner:

| | |
|--|--------------|
| ' From the third year of Belshazzar, to the first | |
| of Cyrus | 19 years. |
| ' From the first of Cyrus, to the birth of Christ, | |
| 69 weeks | 483 |
| ' Add the year of our Lord | 1798 |
| | <hr/> |
| | Total 2300.' |

But the year 1798 is passed away, and furnishes the best comment upon our author's interpretation of Scripture prophecy. The last proposition discloses the object of this writer, that the precise time when Abraham was called of God, to offer up his son Isaac on Mount Moria, as a type of Christ, was exactly the half of the period from the creation of the world to the crucifixion of Christ. 'What has induced me,' says the author, 'to dwell so particularly on this circumstance, is, having been given to understand, that the last sentence of Gen. xxii. 14. is not properly translated from the original Hebrew text, or it would run thus: "in the mount the Lord shall be seen:" which was actually verified when Christ suffered on that very identical **MOUNT MORIA**, on which, you will observe, the temple was built, 2 Chron. iii. 1; and, that it was the Lord Jehovah **HIMSELF**, that was seen on that mount, I refer to Christ's own words, John xiv. 7—11.' We would remind our author, that Jesus was crucified on mount Calvary; but that we fear we should disturb the pleasure which he seems to enjoy in this fanciful coincidence. It may gratify the pride of some to imagine, that the eternal salvation of men is purchased by the death of 'the Lord Jehovah **HIMSELF**;' but, to us it appears something worse than impiety to imagine, that the Creator and Maker of all things could be the victim of human malice, and expire under the agonies of the cross. We forbear making any criticisms on the style of an author, who confesses that he would not have made this first effort if he could have prevailed upon any other person to have relieved him from the task.

Y.

ART. XI. Sermons on the following Subjects:—The Clerical Character; Superstition; Miracles; Submission to the existing Powers; the Love of Pleasure; Temperance; the temporal Disadvantages of Vice; Happiness; Evangelical Righteousness; Justice. By the Rev. R. Graves, M.A. Rector of Claverton, Somerset, &c.
To

To which is added a Letter from a Father to his Son, at the University. 8vo. Price 5s. Bath, Crutwell; London, Rivingtons. 1799.

THE author of these discourses having, within these twenty years, been *editor* of nearly that number of volumes, of a lighter and merely amusing kind, thought it not amiss to give this proof, such as it is, that he has not been inattentive to the duties of his profession, Pref. p. 9. It appears, however, from the frequent allusions to modern writers, and to the state of a neighbouring nation, which these sermons contain, that they have not been composed before the latter part of that period. We do not object to them on this account, but we do object to the general and indiscriminate manner in which our author advances his charge, p. 96. Holding up France as a warning to Great Britain, he says, 'for at this moment we see also a neighbouring nation, whom it is no breach of charity to pronounce ungodly, (as they have not only abolished Christianity, but every form of divine worship, by a public decree, and literally live without God in the world) we see them, I say, at present "in great power, and flourishing like a green bay tree," or rather like a baneful yew, whose noxious dews will not allow any thing to grow under its shade; but, though Providence, for wise ends, may permit them, for a season, to tyrannize over other nations,—God assuredly will be avenged of such a nation as this.' We are unacquainted with the decree by which 'Christianity and every form of divine worship have been abolished:' we think it a little extraordinary, that a professed disciple of Jesus should concede that *Christianity can* be abolished by a national decree; and, a late attempt to suppress the religious observance of a seventh day proves that, in this neighbouring nation, every form of divine worship is not laid aside. Surely it cannot be any advantage to religion, nor to the state, to represent a people, with whom we are at war, as destitute of every principle of morality and justice. This cannot be true of any people, who have attained that proficiency in science which distinguishes the French; and such a representation is as unfriendly to peace as it is inconsistent with that spirit of benevolence "which thinketh no evil." It is but justice to observe, that these discourses contain many pertinent observations on the practice of social and relative duties, expressed in plain and unaffected language. The following quotation from sermon VII, 'On the love of pleasure,' may serve as a specimen of the honest freedom with which our author comments on the conduct of persons in higher life, p. 130.

'Alas! it is too notorious, that, what is called the world, that is, the fashionable (and even the busy) world, are [*is*] too generally infected, or rather intoxicated, with the love of pleasure, and an habit of dissipation. Notwithstanding the distresses of the nation, and our

accumulated taxes, every expensive place of public resort is crowded beyond measure; the public theatres, the public concerts, the public gardens, and every public place, except the places of public worship: so that they must hazard life and limb to gain admittance. People thus infatuated, can find no more leisure for their secular affairs, than for their religious concerns; their rage for pleasure equally unfits them for both.'

The letter to his son is a feeble attempt to justify subscription to articles of religion on the ground of general practice, as articles of peace, and as those which have been adopted, with little variation, as articles of faith by professed christians in all ages. The references to Dr. Priestley's Address, and to his writings, are partial and uncandid; though the author is willing to allow the Dr. his mead of praise as a philosopher. Mr. G.'s arguments and quotations from Scripture will not have much weight with those who have embraced the doctrines in question, on the discussion and examination of which he exhorts his son not to enter.

ART. XII. *The Fall of Babylon, &c. A Sermon delivered to the Independent Congregation, Long Buckby, Northamptonshire.* By William Moseley. Price 1s. Chapman. 1799.

THE preacher, taking for granted, with the bulk of Protestant writers, that christian, not pagan Rome, is the *Babylon* of the revelation, sets himself to shew 'the connexion between scripture prophecy, and the rise, duration, and fall of popery.'

'The rise of popery,' says he, 'is noticed by three of the sacred penmen.' It is the *little horn* of Daniel, the *man of sin* of Paul, and the *beast with seven heads and ten horns* of John. All these passages relate to one object; and that object is antichrist; and antichrist is the Roman pontiff; whose 'prominent features are blasphemy—incomparable arrogance—unnatural abstinence—and unprovoked cruelty.' Good Heavens! what monsters pontiffs must be; yet some of them we know, to have been great and good men, and as faithful followers of Jesus, we believe, as this independent preacher. But controversy is not our business: let us return to the sermon; and to give the reader a fair specimen of Mr. Moseley's style and manner, we lay before him a considerable part of what Mr. M. says on his second point; namely, 'The connection between prophecy and the duration of antichrist.'

P. 16.—'Commentators,' says he, 'are in general agreed, that Antichrist is to reign 1260 years; but they are by no means agreed, when his reign commenced. A celebrated author has been at great trouble to prove, that the Pope was not a little horn; and that his reign did not commence till he became a temporal prince; which, he conceives, was in the year 756, when Pepin wrested the Exarchate of Ravenna from the Lombards; and made it over to the Pope and his successors. Another author, no less celebrated, has fixed the rise of Antichrist in the year

727; when Rome, and the Roman Dukedom, came from the Greeks to the Roman Pontiff. Fleming, Sir Isaac Newton, and Dodderidge, unite also, in dating the rise of Antichrist from the time of his temporal exaltation. If his rise is to be reckoned from the time he became a temporal prince, then his temporal reign must last 1260 years. For if his rise is not to be reckoned till he was possessed of secular authority, then his fall must be when this power is taken away. That the principle upon which these Authors argued, and the data they chose, were wrong, time has proved. For according to Fleming, Lowman, and others, he ought to have possessed his temporal power till the year 2016. And according to Bishop Newton, till the year 1987. Mede, and those who have followed him, have fixed his rise much earlier. Mede dates his rise in the year 456. And according to this, he must have fallen in the year 1716. Fleming, Lowman, and Newton, were in one extreme, and Mede in the other. Many arguments might be produced to prove the Pope was a little horn, or horn of little power, before he became a temporal Prince. But these are all superseded. Existing circumstances put it beyond a doubt. "His dominion is taken from him." And if this was necessary to constitute him a horn at first, it was necessary to continue him one to the last. And upon this principle, he could not have been deprived of his secular authority for 1260 years after he received it; which being in the eighth century, he must have continued his temporal domination two hundred years longer.

• If we are not to date his rise, according to Mede, from the time Genseric took Rome; nor, according to Fleming, or Newton, when the Pope was raised to princely honours, in what year can it be fixed? This is an important question, and difficult to answer. What we shall advance, therefore, will be with caution; presuming no farther than evidence shall appear to lead us.

• We have seen that the year 456, was not the proper epoch. We have also proved, that it is not to be reckoned from the period he rose to temporal authority. Driven from these by stubborn facts, we must look out for the most memorable period between them. And what period was so memorable as the year 606? The events of this year were such, that many learned and judicious authors fixed upon it, long before time had proved the others to be erroneous. Many superstitious practices were now introduced; Pagan customs were incorporated with Christian doctrines. The priesthood was awfully debased, by ignorance, arrogance, avarice, and sensuality. In short, the church was little better than an heathen temple, and the priests of God resembled the sacrificers to Venus. This dreadful apostacy was the harbinger of the Man of Sin. And accordingly we find, that when his way was thus prepared, he was, agreeable to Paul, revealed. Long had he been struggling for universal power, and with it he was now invested.

• Phocas, a tyrant of the first order, by the entreaty of Pope Boniface III. deprived the Bishop of Constantinople of his title as universal Bishop, which he had long assumed, and conferred it exclusively on the Roman Pontiff. The Bishops of Rome and Constantinople had for years contested this honour; till now it was not decided: and from this time the Bishop of Rome was raised above all others, and his supremacy established by imperial authority. This was the most interesting transaction which concerned the church for centuries. It lies between the

extremes of Mede and Fleming, and I humbly conceive that from this year we are to date the rise of Antichrist.'

Thus we see each interpreter erecting for himself a separate system, and wresting texts and terms, at best very ambiguous, into any form in which they may best countenance his own.—We sincerely wish that the ministers of JESUS would let the *mysterious* book alone, and preach the plain, pure maxims of HIS holy gospel.

ART. XIII. *A Sermon preached at the Foundling Hospital, November 29, 1798, the Day of General Thanksgiving.* By the Rev. Joha Hewlett, B.D. Pr. 1s. Johnson.

THIS is a very tame and a very poor discourse. When the preacher affirms, p. 2, that God, without having recourse to the miraculous exertions of his power, might, instead of giving us victory, have sent defeat, we think he betrays gross ignorance of his subject. Whatever has happened, has happened according to the established laws of nature, and, all natural things remaining the same, could not have otherwise happened. This is an axiom. Now if God had, in the *same circumstances*, produced an opposite event from that actually produced, it must have been, by what new means soever, a *miraculous* intervention of the Almighty. Perhaps we ought not to expect close reasoning in a *modern sermon*.

ART. XIV. *A Sermon preached at the Parish Church of Heytesbury, November 29, 1798, the Day of General Thanksgiving.* By D. Williams, Curate. Pr. 6d. Rivingtons.

A SEVERE poet has said that "most women have no character at all." We think the sex may be fairly vindicated from this slander, but few will dispute it when we apply the observation to *Sermons*. It is indeed difficult to describe many a modern discourse; and, as to thanksgiving and fast sermons, whatever character belong to the genus, "it is so pat to all the tribe," that of *individuals* little or nothing can be said. We must imitate our ancestors the puritan divines, and first treat on the subject negatively. And now for this discourse. It is *not* elegant, it is *not* eloquent, it is *not* argumentative, it is *not* persuasive. Now, positively, it is——a thanksgiving sermon.

ART. XV. *A Sermon preached on the Day of General Thanksgiving.* By a Curate in the Country. Pr. 6d. York, Telfeyman. 1799.

THE pious Curate tells a tale of triumph; of suffering and of slaughter on the part of the enemy, whilst *we* have felt no wound, save in our *purses*, p. 7. Now, *wounds* in that part will seldom kill either a *Curate* or a *Reviewer*; we, at

least, therefore, have reason to admit his consolation. Nay, more comfort still! he tells us in the same page, that our public burthens have deprived *none* of the *necessaries of life*: it is enough; our consolation is full; and we call upon all those who have never had more than the necessaries of life, to join with our Curate in devout thanksgiving—that they have lost *nothing*.

ART. XVI. *An Apology for the Missionary Society*. By John Wilks. 8vo. 61 pages. Price 1s. 6d. Chapman. 1799.

THE author of the pamphlet before us presents to the public the substance of a speech which he had delivered to a debating society, we are told, with efficacy and flattering applause. To give our readers some idea of the style in which the work is composed, we shall favor them with the insertion of a passage, in the former part of which *Christianity* is compared to a *lark*, and in the latter to an *evergreen*.

P. 47.—‘The religion of Christ does not, as the bat, flap its leathern wings at the approach of darkness; but loves, like the lark, to hail, with most melodious warblings, the opening morn. Although it be an evergreen which the wintry nights of vice and superstition cannot divest of foliage and verdure—it flourishes, most luxuriantly, in those abodes which are enlivened by the sunny ray of information and of knowledge.’ P.

ART. XVII. *Reflections for every Day in the Year, on the Works of God, and his Providence throughout all Nature*. Originally written in German by Mr. C. C. Sturm; and now abridged, and translated into English, chiefly for the Use of Schools. By John Hemet, A.M. 12mo. 448 pages. Price 4s. 6d. sewed. Earle and Hemet. 1798.

THE German work, of which this is an abridgment, has gone through a considerable number of editions in its original language, and has also been translated into our own. * Mr. H., however informs us that the present translation ‘is entirely new, and not an abridgment of the English edition.’ The work appears upon the whole well adapted, by both the subjects and the language of its reflections, to the purpose for which it is intended, the use of schools. The editor thus quotes Mr. Sturm’s reasons for giving his work the form of *Reflections for every Day in the Year*.

‘These were, first, for the sake of a greater variety; and secondly, the better to invite his readers to sanctify every day by the contemplation of nature.’

The subjects are as appropriate to the seasons to which they are made to correspond, as the irregularity and intermixture of the latter would permit. We submit to the instructors of youth the following specimen of the manner in which our author moralises upon, and attempts to elucidate, the phenomena of the creation.

* See Analyt. Rev. o. s. Vol. ix.

P. 315.—THE ENMITY BETWEEN ANIMALS.

' There is a constant war between [among] animals. Every element is to them a field of battle: the eagle is a terror to the inhabitants of the air: the tyger lives by slaughter on the earth, the pike in the water; and the mole under ground. In these animals, and many others, it is the want of food that forces them to destroy one another: but there is an antipathy between some creatures, which does not proceed from the same cause. For instance, it is very evident that the animals which twist themselves round the trunk of the elephant, and press it till the elephant be stifled, do not do it with a design of procuring food. When the ermine jumps up, and fixes itself in the ear of the bear, or the elk, and bites them with its sharp teeth, we cannot say that these hostilities are occasioned by hunger. Besides, there is not an animal on earth, however small, that does not serve as food to others. I know very well that, to some, this arrangement of nature appears cruel and wrong. But, I will venture to maintain, that this very antipathy among animals is an excellent proof that all is for the best. Take them in the whole, it is certainly an advantage that some should subsist on others: for, on one hand, a great number of species could not exist; and, on the other hand, those species, instead of being hurtful to the others, are useful to them. There are some species, which multiply so very fast, that they would be a burden to us, were not a stop put to that increase. If there were no sparrows to destroy insects, what would become of the fruits and flowers? Were it not for the ichneumon, which, they say, seeks the eggs of the crocodile, to break and destroy them, this dreadful animal would multiply to an alarming degree. I confess that we might complain, if it occasioned the entire destruction of some one species; but this is what never happens, and the constant war among them is, on the contrary, what preserves the equal balance.

' Who would not, in this, perceive the infinite wisdom of the Creator, and acknowledge that this state of war, which, at first sight, appears so strange in nature, is in fact a real good? We should be still more convinced of it, if we were better acquainted with the whole system, the connection and relation between each creature. But this is a knowledge reserved for a future state, where the Divine Perfections will be more clearly manifested.'

ART. XVIII. *The Pleasures of Reason: or, the Hundred Thoughts of a sensible young Lady. In English and French.* By R. Gillet, Lecturer on Philosophy, and F. F. R. S. Third Edition. Embellished with a fine Engraving, and an allegorical Map. 12mo. 167 pages. Price 2s. 6d. sewed. Sael. 1798.

APHORISMS, or sentential reflections, as compressing knowledge within a small compass, may be favorable to the retention of it: short sentences are comprehended with facility, and retraced in the memory with little effort. The present production contains many important truths, and, to the young reader, may afford useful exercises. Some of the definitions appear to

us loose and unsatisfactory, as 'evil is every thing that is attended with inconvenience, or that *shuns the light*.' The following we extract as favourable specimens:

P. 21. NO. 57.—'Weariness of mind is nothing more than the absence of sentiment and reflection; the best remedy against it is therefore to furnish ourselves with a subject that will call forth the one and the other.'

P. 35. NO. 89.—'The imagination when regulated, is a valuable source of enjoyment, by giving us an infinite variety of tastes, and furnishing us often with the disposition necessary to satisfy them with success; for the imagination exercised and applied to the sciences, naturally makes us expert, industrious, and patient; it keeps us constantly employed, and makes us forget the privations of our age; but left to itself, it would give us tastes and desires which we could never satisfy, and which it is perhaps of great importance, that we should not.'

P. 7. NO. 22.—'We feel pleasure and pain only in proportion to our self-love; and if I can regulate it, or *suffer it to be regulated*, I shall increase the sum of the one, and lessen that of the other.'

ART. XIX. *A new Introduction to Geography; in a Series of Lessons for Youth. In which every Division of the known World, its Longitude, Latitude, Length, Breadth, and Capital, are exhibited at one View: with a concise Description of the Produce, Manufactures, Constitution, Laws, Customs, Manners, and Religion of the several Countries. To which is added a correct Map of the World.* 12mo. 126 pages. Price 1s. 6d. Sael. 1799.

OUR schools have hitherto been very indifferently provided with elementary treatises on geography. The present little compilation is one of the most successful attempts which we have yet seen: it is judiciously selected and arranged, comprehensive enough to exhibit the leading features of every district, and not too minute to fatigue or perplex the learner's memory. But this science would, we conceive, be taught with much greater advantage, were the scholar first to be made acquainted with those fixed boundaries, divisions, and landmarks, scattered by the hand of nature on the surface of the globe, before he proceed to its arbitrary distribution into empires and states, whose limits are continually varied by the restless ambition of man. A chapter composed for this purpose, containing the names and relative situations of seas, rivers, mountains, lakes, &c., and illustrated by a correct outline map, would form a valuable introduction to this treatise, and we would recommend it to the compiler's attention, when he shall have occasion for another impression.

ART. XX. *A Sequel to Mentoria; or the young Ladies Instructor: in familiar Conversations on a Variety of interesting Subjects, in which are introduced Lectures on Astronomy and Natural Philosophy,*

phy, expressed in Terms suited to the Comprehension of juvenile Readers; being principally intended to enlarge the Ideas, and inspire just Conceptions of the Deity, from the Contemplation of the general System of the Universe. By Ann Murray. 8vo. 325 pages. Price 1s. 6d. Dilly. 1799.

OF the numerous publications, which of late years have so materially contributed to the diffusion of knowledge, by awakening the curiosity, exercising the understanding, and forming the taste, of the youth of both sexes, not a few have proceeded from the female pen. Inclined as we always feel ourselves to encourage every well meant attempt of this nature, it gives us concern when a regard to truth not only forbids the language of approbation, but even demands that of censure. For the instruction of juvenile readers the present work is not sufficiently elementary and minute; nor does the author by any means excel in the art of communicating her ideas with that simplicity, perspicuity, and precision, which constitute the chief merit of initiatory productions. On the contrary the sense is sometimes confused and obscure; while the language is generally turgid and redundant, not seldom inaccurate and ungrammatical. The dialogue too is not managed with much address: had the young ladies, who are introduced as interlocutors, been somewhat less liberal of their politeness, and rather more inquisitive before they expressed their full conviction on every point, it would have been fully as natural, and better adapted to the progress of instructive conversation. In confirmation of our opinion of the style, we shall transcribe two or three sentences as specimens.

P. vi.—‘The prevalent relaxation in the system of moral rectitude, claims the most energetic exertions to counteract it’s pernicious consequences; and no remedies can be so efficacious as those that, by early permanent impressions, invigorate the principles on the immutable basis of holy confidence, derived from the emanations of the Supreme Being, which philosophy unfolds, and renders conformable to our finite powers.’

P. 82.—‘In the course of this *revolving rotation*, whilst that part of the globe we inhabit is turned toward the sun, we are consequently cheered by his beams, which constitutes our day; in like manner, *when the earth is turned from the sun*, we are involved in darkness, which makes our night, while the other hemisphere enjoys day: thus you will perceive that they are *both alternatively enlightened*.’

P. 236.—‘It is thought highly probably that the electric matter is in effect nothing more than the solar heat absorbed by the earth, and by thus undergoing some transmutations essentially differing from its appearance when acting as light, therefore the affinity between fire, light, and electricity, are by many identified as one substance.’

From these specimens our readers may judge for themselves, whether the performance be ‘suited to the comprehension of juvenile readers,’ and how far it is likely to inform their minds, and improve their taste.

ART. XXI. *The Student. No. II. (To be continued annually.)* Containing many curious *Essays, Receipts, and Preparations; striking Experiments, important Queries, recent Discoveries, and new Improvements in the Arts and Sciences: in Six Parts.* 1. *Language, Grammar, and Criticism.* 2. *Polite and useful Arts.* 3. *Natural and Experimental Philosophy.* 4. *Theoretic and Practical Chemistry.* 5. *Geometry and Mathematical Correspondence.* 6. *English and French Poetry.* Intended to inspire active Emulation, to supply rational Amusement, and to diffuse useful Knowledge. The whole selected from the valuable Contributions of many ingenious Artists, Mathematicians, and Philosophers. 12mo. 72 pages. Price 1s. 6d. stitched. Liverpool, M'Creery; London, Johnson. 1798.

THE first number of the *Student* was noticed in the *Analytical Review* for February, 1798, and the character there given of it is, in our opinion, perfectly applicable to the second. We shall only add, that the bill of fare, if it do not afford dainties, offers abundance of wholesome food at a cheap rate; and we think eighteen pence much better laid out in the purchase of this pamphlet, than of those hireling publications, which, though circulated with such ostentatious pretensions of patriotism, tend only to bewilder the understanding, and inflame the prejudices of the reader.

ART. XXII. *The Reader, or Reciter: by the Assistance of which any Person may teach himself to read or recite English Prose with the utmost Elegance and Effect. To which are added Instructions for reading Plays; on a Plan never before attempted.* 8vo. 186 pages. Cadell. 1799.

To read with propriety and taste is no inconsiderable attainment, and is possessed only by persons of a cultivated understanding who take considerable pains to acquire it. We have often lamented, that the number of these is so small. The work before us will afford much assistance to those, who have paid attention enough to the subject to enter into the spirit and meaning of the author's directions. The passages to be read, or recited, are well chosen, and the instructions, with few exceptions, are correct and judicious; but we have sometimes remarked a want of neatness in the language. The plan will be seen in the following specimen, which we have selected, chiefly, because it is one of the shortest in the collection.

'Begin with an easy utterance and a peculiar smoothness of tone, carefully avoiding those jerks, and snaps of sound, which so frequently disgust in most speakers.'

"HAMLET."

"Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue. (*The word 'trippingly' to be spoken in such a manner*)

manner as to bear an echo to its sense.) But if you mouth it, as many of our players do, I had as lieve the town crier had spoken my lines. (*Pronounce 'mouth' as if spelt mouthe.*) And do not saw the air too much with your hands thus; (*make a suitable motion with your hand,*) but use all gently; for in the very torrent, tempest, and, as I may say, whirlwind of passion, you must acquire and beget a temperance that may give it smoothness. (*The words 'torrent, tempest, whirlwind of passion,' to be delivered progressively stronger; and then falling into a lower key, finish the remainder of the sentence in a soft, easy, gentle manner. Now break out into a sudden unexpected rise of voice.*) Oh! it offends me to the soul, to hear a robustious, periwig-pated fellow tear a passion to very rags, to split the ears of the groundlings; who (for the most part) are capable of nothing but inexplicable dumb shews and noise: I could have such a fellow whipp'd for o'erdoing termagant; it out-herod's Herod. Pray you avoid it."

"Be not too tame neither; but let your own discretion be your tutor. (*To speak the last sentence in the manner which the sense obviously points out, is what is most generally practised: and yet we always admire the method adopted by an elegant reader, whose acquaintance we are proud to possess, although contrary to the proper way that the period should be pointed. He speaks the words "be not too tame neither; but" in the same tone of voice, and pauses after "but," as if apparently wanting expressions apposite to his meaning. Then, lowering the key in which he leaves off, he proceeds to finish the remainder of the words in such a manner as if they sufficiently explained the full force of his ideas.*) Suit the action to the word, the word to the action, with this special observance, that you o'erstep not the modesty of nature; (*"special observance" to be particularly marked,*) for any thing so overdone is from the purpose of playing; whose end, both at the first and now, was, and is, to hold, as 'twere, the mirror up to nature; to shew virtue her own feature, scorn her own image, and the very age and body of the time its form and pressure. (*The preposition "from" is the emphatic word.*)

We do not agree with our author in this instance; the principal accent should, unquestionably, be laid on the word 'purpose.'

'Look up when speaking "the mirror up to nature." Wind up the period with more impression than you began it.) Now this over done, or come tardy of, though it make the unskilful laugh, cannot but make the judicious grieve: the censure of one of which must in your allowance o'erweigh a whole theatre of others. (*Now break out into a sudden rise, of voice, as before recommended.*) Oh! there be players that I have seen play, and heard others praise, and that highly, (not to speak it profanely,) that, neither having the accent of Christian, nor the guilt of Christian, Pagan, or man, have so strutted and bellowed, that I have thought some of Nature's journeymen had made men, and not made them well, they imitated humanity so abominably. "Strutted and bellowed," in the same full pompous tone, as the censure points out to be erroneous. Pause after "bellowed," and speak what remains of the sentence easy and unrestrained."

"And let those that play your clowns speak no more than is set down for them; for there be of them, that will themselves laugh, to set on some barren quantity of spectators to laugh too; though in the mean time some necessary question of the play be then to be considered: that's villanous, and shews a most pitiful ambition in the fool

fool that uses it!" ('From the colon to be spoken with marks of indignation at the error pointed out.')

If the directions were printed distinct from the text, as we have placed them in the last two instances, and as they frequently are towards the close of the work, the reader would more easily revert to the passage referred to, and repeat it in connection with the following one with less interruption. The action which is prescribed will, in general, be more proper in the *Reciter* than in the *Reader*; and some of the directions should be placed nearer the words to which they allude. Y.

ART. XXIII. *The Latin Primer: in Three Parts. Part I. Rules of Construction, (very fully and elegantly exemplified from the Latin Poets:) by which, without the Use of Translations, Ordo, Marginal Figures, &c., the Learner may, in a short Time, be taught to read the Latin Authors with Judgment and Precision. Part II. Rules of Position, teaching the Classic Way of writing Latin, with Regard to the Arrangement of Words, according to the peculiar Idioms and Customs of the Latin Tongue. Part III. A large and plain Description of the Latin Verse, and of the many Kinds of Composition in Verse. A summary Account of Terence's Metres; and a more minute One of Metra Horatiana; with a Table, designed to give a ready and perfect Knowledge of all Horace's Metres at one View.* By the Rev. R. Lyne, late Master of the Grammar-School at Liskeard; now private Tutor there to Six Pupils. *The second Edition, revised and enlarged by the Author.* 12mo. 224 pages. Price 3s. bound. Portsea, Woodward; London, Law. 1799.

WERE an unskilful rustic surrounded with the necessary implements and materials, it would be unreasonable and ridiculous to expect from him the speedy fabrication of a nice or complicated piece of machinery. Unacquainted with the use of his tools, a stranger to the art of handling them, he has every thing to learn, and it is only after a long period and many awkward efforts, that he can attain sufficient dexterity to work with the ease, expedition, and accuracy of an artist. The syntax of our Latin grammars may be compared to clumsy instruments, put into the hands of beginners, and accompanied with no directions for their application. Hence it is very usual to find boys who, though with much pain and care they have committed all the rules to memory, do not know the meaning or use of any one of them; and others, that can make a shift, perhaps, to render a common sentence, but are still strangers to accurate and regular construction.

Of what is called *resolution*, the Eton grammar takes no notice; and the little that is said concerning it in Ruddiman's *Rudiments* is by no means sufficient for the information of beginners. That the want of proper directions, however, has been severely felt, may be

be inferred from the various methods, such as translations, order, and marginal figures, to which teachers have had recourse, as a clue to guide the scholar's steps. In our great schools, indeed, this and many other things are left to be communicated *vivâ voce*; but how much superior written instructions, to which the learner can always refer, are, to the best oral communications, is well known to those engaged in the practice of teaching; and will become still more evident on an examination of the simple, perspicuous, and comprehensive rules of construction, contained in the first part of Mr. L.'s excellent primer. These convey such plain and ample directions for discovering the grammatical order of every word and clause of any possible sentence; and are so copiously illustrated by apposite examples, that, with an adequate share of attention, the student cannot fail soon to attain the faculty of translating the classics with distinctness and propriety.

The other two parts of the primer are illustrative of the harmony of the Latin language. The second offers a series of judicious rules for the arrangement of words in composition, a subject, for the most part, very imperfectly understood, and, therefore, little attended to by us; though, if we reflect how scrupulous the antients were respecting it, certainly deserving more of our consideration. Here we cannot help remarking, that many of the author's excellent observations and advices necessarily suppose that the scholar reads with a strict regard to quantity, otherwise they are null, inapplicable, and unmeaning. That this ought to be the case, he, indeed, more than once, strongly insinuates, (p. 150, 151, 175), though he is too modest to be very explicit, from the consideration, no doubt, that the contrary is the established practice in our public schools and universities. If he be not already acquainted with it, we would recommend to his perusal an ingenious essay*, which lately made its appearance on this subject, the principles of which, we think, cannot fail to meet with his approbation, as they are so congenial to those of his own book.

The third part of the primer contains a very easy and well digested account of Latin verse, and of the metres of Terence and Horace; and is more comprehensive in this department than any of our common grammars, Ruddiman's alone excepted.

We have exceeded our usual limits in the review of this volume, because we look upon it as no ordinary performance. The intrinsic merit of the work is greatly enhanced by its practical utility, and easy accommodation to every mode of teaching. It is not intended to supersede any grammar, but to serve as a key and illustration of them all. Those school-masters, there-

* *Metronariston*: or, a New Pleasure recommended, in a Dissertation upon a Part of Greek and Latin Prosody. Johnson. 1797.

fore, must be very indifferent about their own ease, and culpably remiss in the discharge of their duty, who do not introduce it, with marked approbation, to the notice of their pupils.

ART. XXIV. *A Complete Introduction to the Knowledge of the German Language. Containing the Substance of the most approved German Grammars, particularly Adelung: and arranged upon a Plan perfectly New and Easy.* By George Crabb. 12mo. 37 pages. Price 6s. Johnson. 1799.

THE study of the German language, a language which has, of late years been much improved and enriched, has, for some time past, been more cultivated in England, than it was wont to be; and many works of genius and merit have been translated, with general approbation. But a good *Dictionary* and *Grammar* were yet wanting; and, we add, are still wanting: for, although Mr. C. has done something to supply the first deficiency, we cannot deem his *Introduction* a complete body of German grammar. Perhaps it may be owing to early prejudice; but, we confess we like Bachmair's *Grammar* better than either this of Mr. C., or that, published some years ago, by Wendeborn.

Prefixed to this *Introduction* is *An Essay on forming a Grammar*; in which the author animadverts on what he deems the prevalent errors of grammarians, particularly that of faulty arrangement—as, in giving the inflexions of words and the rules of a language under the same head; ‘by which means the mind of the scholar becomes distracted, by a diversity of objects.’ He reprobates, also, the general practice of ‘separating the rules and examples from each other, either by placing them in different books, or in different parts of the same book; leaving the scholar to guess under what rule each example may be classed.’ Most grammars, he further observes, are defective in the choice of materials, ‘either by omitting what is absolutely essential, or, by including what is not in the least conducive to the improvement of the scholar.’

P. 7.—‘The inflexions of words are, without doubt, the first essentials; which ought to be followed by a complete Syntax, including every rule which the language affords; together with appropriate Exercises, sufficient to elucidate the rules; and afterwards a proper degree of practice to familiarize the learner to the preceding syntax, and make him master of a number of words. Thus exercised in the construction of the language, it will be no difficult task, by the help of a dictionary, and a trifling assistance from the teacher, to exercise himself both in writing and reading. In addition to these things, grammarians have included others which appear to be unnecessary; as, for instance, long treatises on pronunciation, which answer no other purpose than to increase the bulk of the volume, since the instruction of teachers and practice can alone convey the true force of sounds; likewise an abstract explanation of nouns, verbs, &c. which must be the same in all languages, and, of course, may be learned by every person in his mother tongue, is not the least essential to distinguish one part of speech from another,

another, since a change of termination will answer the same purpose. And if the scholar has not informed himself of these philosophical distinctions, they will confuse and burden his mind, without instructing him.'

Mr. C. blames 'the unnecessary number of rules which many grammars contain, arising entirely from not expressing the rule in the most general manner;' and recommends, as the most preferable mode of illustration, a comparison of the foreign with the native language. He concludes his essay by saying:

§ 9.—'With regard to the following work, the act of publishing it appears to answer the purposes of a long dissertation on its merits.'

This last sentence seems to wear the semblance of too much confidence; which seldom serves to recommend a work to the public. The lists of nouns and verbs which are given, we esteem the best part of this grammar: particularly that of the former, in which the gender and declensions are annexed to the words, arranged in alphabetical order. When the author revises his work for a new edition, we would recommend to his attention the following observations.

1st. When German words have, in English, equivalent words from the same Teutonic root, would it not be right to give these in rendering German words, at least in the first instance? For example, 'Bauer,' *boor*, peasant.—'Beil,' *bill*, hatchet.—'Bekänntniß,' *acknowledgment*, confession.—'Betrübniß,' *trouble*, affliction.—'Blume,' *bloom*, flower.—'Bolz,' *bolt*, old name for arrow.—'Boden,' *bottom*, floor.—'Bohrer,' *borer*, piercer.—'Boot,' *boat*, bark.—'Bürger,' *burger*, citizen.—'Dame,' *dame*, lady.—'Darm,' *tharm*, gut.—'Einsicht,' *insight*.—'Feder,' *feather*, pen.—'Fleisch,' *flesh*, meat.—'Galgen,' *gallows*, gibbet.—'Sturm,' *storm*, tempest.—'Taube,' *dove*, pigeon.—This, in many instances, Mr. C. has very properly done: as in *brut*, *busch*, *busen*, *Diele*, *Ding*, *Distel*, *Dorn*, *Éid*, *Euter*, &c.—It is hardly conceivable how much such a method tends to give the learner a proper idea of the correspondent terms of both languages, and facilitates his progress in that which he wishes to attain.

2d. We are of opinion that, in translating single words, the primary and proper signification should always be preferred to the secondary, or metaphorical. Thus 'Almosen,' should have been rendered *alms*, not *charity*.—'Antwort,' *answer*, not *reply*.—'Besen,' *besom*, not *broom*.—'Bild,' *image* or *figure*, not *picture*.

3d. Several words in Mr. C.'s list are wrongly translated: as 'Brey,' *pap* instead of *broth*.—'Bahn,' *race*, instead of *road*, *route*.—'Blatter,' *blister* instead of *pustule* or *pock*.—'Base,' *ant*, for *aunt*.—'Bank,' is properly rendered *bench*; but improperly *bank*: it should be *the Bank*, as in *the Bank of London*: but it never signifies the *bank* of a river, &c.—'Bals' is rendered

base, ambiguously; for it signifies only the *base*, or *base-note* in music: never the *base* of a pillar, &c.

4th. Many of the German words are badly orthographed. 'Böfewicht,' for 'Böfewicht.'—'Both,' for 'Bot,' and for 'Bothe'—'Brill,' for 'Brille'—'Burg,' for 'Bürge'—'Becken,' for 'Becken'—'Biebel,' for 'Bibel.'—'Bisithum,' for 'Bisthum,' which, itself, is but a vulgar abbreviation of 'Bischofthum.' All these are under the letter B: yet none of them are rectified in the copious *errata*, for which, indeed, Mr. C. makes an apology. He seems to have followed some antiquated vocabulary.

The same remarks are applicable to the list of verbs, although not in the same degree.

The syntax is arranged after a new method. The first rule for the construction of the article, we give as a specimen: P. 113.

SECT. I.

Rules for the Construction of the Article.

1. THE articles *ein* and *der* are used whenever the articles *a* and *the* are used in English, but the German articles must agree with their nouns in number, case, and gender.

EXAMPLE.

The father, the mother, the sisters, and a child.

Der water, die mutter, die schwester, und ein kind.

PRACTICE.

| | | | | |
|---------------------------------|---|-----------------------------|--|---------------------|
| The Creator | of the world | is | the God | of the |
| <i>S. böpfer, m. 1.</i> | <i>welt, f. 3. gen.</i> | <i>ist</i> | <i>Gott, m. 5.</i> | |
| Christians. | Observe | the rules | of the school, | and |
| <i>Christ, m. 3. gen.</i> | <i>Beobachten sie</i> | <i>regel, f. 4. acc.</i> | <i>schule, f. 4. gen.</i> | |
| the eye | of the master. | The books | which you have | are |
| <i>auge, n. 4. acc.</i> | <i>meister, m. 1. gen.</i> | <i>büch, n. 5.</i> | <i>welche sie haben sind</i> | |
| very dear. | Give me | the letter | which you have | |
| <i>sehr theur.</i> | <i>Geben sie mir</i> | <i>brief, m. 2. acc.</i> | <i>welchen sie (haben²)</i> | |
| written. | I have | the fruit | which you want. | Bring |
| <i>(geschrieben, 1)</i> | <i>Ich habe</i> | <i>frucht, f. 2.</i> | <i>welche sie bedürfen.</i> | <i>Bringet</i> |
| the mustard | which you have made. | The sun | dazzles | |
| <i>senf, m. 2. acc.</i> | <i>welchen sie (haben²) (gemacht¹).</i> | <i>sonne, f. 4.</i> | <i>blendet</i> | |
| me. | Write | an answer. | The coachman | has |
| <i>mich.</i> | <i>Schreiben sie</i> | <i>befcheid, m. 2. acc.</i> | <i>kutscher, m. 1.</i> | <i>bat</i> |
| ridden over | a blind man. | The horse | which I | |
| <i>(überfahren²)</i> | <i>(blinden, acc. *mann¹, m 5. acc.)</i> | <i>Pferd, n. 2.</i> | <i>welches Ich</i> | |
| saw | is | an | useful | animal. |
| <i>sah</i> | <i>ist</i> | <i>nützlich</i> | <i>thier, n. 2.</i> | <i>Spiel, n. 2.</i> |
| the money | is gone. | The light | does not burn. | |
| <i>geld, n. 5.</i> | <i>ist fort.</i> | <i>Licht, n. 5.</i> | <i>brennt nicht</i> | |

We know not how this method will please the public: but we own it does not please us. A few examples in the plain old fashion would be more agreeable to our eyes and understanding. The whole *Christomathia* or exercises on the syntax, should, in our opinion, have been in the manner of Turner's *Exercises*, or Clark's

Clark's *Introduction* to the making of Latin: than which a better model cannot easily be devised.

Mr. C.'s *general view* of the English and German idioms might have been made a most useful part of grammar: but it is by far too short and superficial for this purpose. To give the scholar a true idea of the difference between the two idioms, every German phrase should be first literally translated, and then rendered into proper equivalent English. E. g. 'Er ist eine million reich;' *he is a million rich: i. e. he is worth a million.*—'Was saget man neues von unserer armee;' *what saith man, new, of our army? i. e. What news of our army?*—'Ein gegen jeden mann höflicher mensch;' *A, to every man, civil man: i. e. A man civil to every one, &c.*

The Author has in the press, *A complete Introduction to the Knowledge of the French Language*, on the same plan.

ART. XXV. *L'Ami des Mères, &c. i. e. The Mother's Friend: A Journal of Education and Theatrical Entertainments; shewing the Connexion which should subsist between Instruction and Amusement.* By M. Le Texier. Vol. I. 396 pages; including Nos. I. II. III. 2s. 6d. each. Published by the Author, No. 4, Little-street, Leicester Fields, and by Dulau. 1799. [To be continued in monthly Numbers]

EDUCATION, whether considered theoretically as a science, or practically as an art, is of such vast importance, and the character of mother so momentous, we had almost said sacred, that a periodical work of the present title must be viewed with a favorable prejudice. And yet we confess, that from the title itself that suspicion was raised, which a perusal of the numbers has confirmed; since we could not discern a perfect congruity between the distinct subjects it enumerated. M. Le T. opens his plan in some 'preliminary observations:' he seems duly sensible of the influence of education on happiness, and considers the neglect or perversion of it as the great source of misfortunes and crimes: he disclaims being instigated by the thirst of reputation, and aims only to be useful: he writes as well for masters and governesses, as for mothers themselves: he enumerates his predecessors in this department of literature; declaims against the obscurity and impracticability of Rousseau's *Emilius*, and anxiously proclaims his hatred of '*philosophisme*.' He praises both English and foreign writers freely, though without discrimination. In his list, Mr. Chapman is placed at the head of modern English authors, though the first eminence he assigns to M. Dampmartin, a German.

In his introduction to the dramatic journal, he states it his intention to take a view of public amusements, with respect to their moral tendency; in order to direct mothers in the plays, novels, &c. which their children should be permitted to see or read.

read. Accordingly, a journal of the theatre and an examination of novels constitute a principal part of the work. To review his criticisms on the *Stranger*, *Lovers' Vows*, &c. in which he is rather our competitor than our *subject*, might be thought indecorous; but we are at liberty to ask how the instruction of mothers, or their children, is promoted by the review of *Ramah Droog*, a musical entertainment; of *Harlequin Woodcutter*, a pantomime; or by a dissertation on the performance of *Isabella* by Mrs. Siddons; on the dancers and singers of the Opera, and the present management of that place of amusement. We have only one short article which belongs properly to the '*Journal of Education*.' It begins with the '*Infancy of Infancy*,' and is to be regularly pursued. We are not yet able to appreciate the merit of this part of the work.

One half of the present volume consists of little dramas, '*Conversations of the fashionable World*,' written by a gentleman who had passed his life in the most fashionable Parisian circles. They are called, '*New Year's Day Visits*,' and are thus introduced:—

'It is, or ought to be, known that New Year's Day was in France devoted to the reciprocation of compliment, to assurances of friendship, of which indeed the heart might not furnish the substance, but it was supplied by the most affectionate professions. On that day all persons, even men, were seen cordially saluting each other in the streets, which nevertheless did not hinder them from most sincerely hating each other. Visits were paid to the nobility, ministry, placemen, relations. Children and servants longed for this day with eagerness, as they then received their New Year's gifts, which resembled the Christmas boxes given in this country. It was, besides, the custom during the first three days of the year, to make visits to all those who were not to be at home. Cards were left at the door, and they were called New Year's day visits. Only particular friends were admitted, and a list of them was given to the swiss, or porter. Those who were too far distant sent letters, containing the common-place compliments of the season, and one rough draft served for a whole family. We may be reproached, perhaps for inserting what may seem to have no moral tendency, but, is it nothing to give an exact description of society? Whatever recalls the idea of its manners and customs is within our place, and we exhibit it to be either avoided or followed. Besides, I believe my readers will be pleased to meet with a model of conversation in private life, that art of saying *nothings*, (*des riens*,) but of saying them with grace, in an agreeable, and above all, in a distinguished manner; and in short, in that high style, (*bon ton*,) which is so rare, but which at once discovers a good or a bad education!!! We cannot draw this from a better source, since these dialogues are a faithful representation of good company.'

That such dialogues (which are to be continued) might be useful, in an appendix to a French grammar for English scholars, we willingly allow: but surely, in a system of education, they are egregiously trifling, and betray in the author most inadequate notions of the real nature and importance of what he

professes to teach. To form the intellect, to regulate the affections, to induce salutary habits, are the great objects of moral education. The art of trifling, the trumpery of fashionable manners, would surely not be taught by an enlightened preceptor. We are aware that M. Le T.'s work is chiefly intended and calculated for the higher ranks in life, '*l'elite de la noblesse anglaise*.' We deprecate a *distinctive* education. The principal nobility of this country are educated at public schools, a practice which, whatever be its objections, has at least the advantage of leading them to mix, when young, with plebeian associates: so that, when boys, they are not encouraged to assume the privileges of their station before they are instructed in its duties. In France, a more distant separation of rank was preserved. The frivolity of the court inspiring the people with contempt, whilst its oppression stimulated them to resistance, prematurely hurried on that signal revolution whose establishment has been the purchase of so many sanguinary sacrifices. And as we could not view, without apprehension and alarm, the adoption in this country of the maxims of government which directed the French court, so we wish not to see our domestic habits inoculated with French manners. The obsequious admirer of rank may perhaps take delight in inculcating a system of conduct, which will widen the separation between the higher and lower classes of the state; but we do not deem such persons the best friends to the true dignity and permanent security of either order in society. If, as is perpetually asserted, the spirit of the times be lamentably deficient in the respect due to persons of high birth and station, it surely should be opposed by throwing into the shade all that is absurd or ridiculous in their peculiarities, and imparting to them those valuable and solid acquisitions of literature and science, which have hitherto given the class next below them a real superiority of character. Such however does not appear to be M. Le T.'s opinion. In short, '*the Mother's Friend*' is evidently intended for

'The expectancy and rose of the fair state:'

but it has more of the '*courtier's eye*' than of the '*scholar's tongue*.' It promises little instruction concerning the serious and solemn duties of the maternal character, and seems emulous chiefly to be

'The glass of fashion, and the mould of form.'

ART. XXVI. *The Bees. A Poem from the Fourteenth Book of Vaniere's Prædium Rusticum.* By Arthur Murphy, Esq. 8vo. Price 2s. 6d. Rivingtons. 1799.

MR. MURPHY, in his dedication to Miss S. A. Thrale, informs us, that this was produced when he was '*a very young poet*.'

poet.' 'The work was finished several years ago,' says he, 'in the season of youth, when the famous Italian and French writers of Latin poetry engaged my attention.'

We do not mean to call in question the propriety of Mr. M.'s exercising himself in his youth, with translating the *famous* authors here mentioned; any more than we condemn the young artist for employing his time in making sketches from the casts of busts and medalions in the royal academy; but that the vanity of old age should attempt to perpetuate and multiply through the means of the graver or the press, all the crudities of boyish effort, is something more than the world is to be expected to observe with complacency.

We discover nothing in either the matter or execution of this poem which entitles it to the attention of the public. In the course of four hundred verses, of which these four Cantos consist, we do not meet with one poetical idea, nor with one brilliant fally of genius. Indeed the author informs us at the very beginning, that we are not to expect *poetry* in his *poem*.

' Oh! not for me to vie with Maro's strain :
But still, fair Science, still thy stores remain.
Aided by thee, in nature's maze I view
More than the ancient sages ever knew ;
And tho' the Roman charms with graceful ease,
Plain truth I boast ; by that aspire to please ;
Th' historian, not the poet, of the Bees.'

Canto I. v. 13.

Why then, it may be naturally inquired, did the author, or the translator, affect the poetic garb of verse? Plain prose is the proper vehicle of plain truth. And indeed where is the utility of the present publication? For the purposes of delight something more than plain truth is necessary: verse (even *good* verse) without poetry is a most tedious clog; and as for instruction, "Wildman's Bee Master," we presume, would be infinitely preferable to Vaniere's. As for the versification, the reader shall have an opportunity of judging of its merit himself. It matters not whence the quotation is taken; the same monotonous mediocrity running through the whole.

' For depredation while the rovers fly,
Should some Sagacious Bee a garden spy,
Or a rich bed of roses newly blown,
Scorning to taste the luxury alone,
She summons all her friends; her friends obey;
They throng, they press, they urge, they seize their prey;
Rush to the *socket* of each blooming flow'r,
And from that *reservoir* the sweets devour;
Till with the liquids from that source distill'd
Their eager thirst their honey-bags has fill'd.

L 1 2

Untir'd

Untir'd they work, insatiate still for more,
 And viscous matter for their domes explore.
 That treasure gain'd, in parcels small and neat
 They mould the spoil, and press it with their feet;
 Then in the *bags*, which nature's hand has twin'd
 Around their legs, a safe conveyance find.
 Nor yet their labours cease; their time they pass
 In rolling on the leaves, until the mass
 Clings to their bodies, then in wild career
 Loaded with booty, to their cells they steer.'

Canto I. v. 108.

If these verses be unworthy of the *established* reputation of Mr. M., the prose in this pamphlet is still less so. What will the critic of accurate taste say to such phraseology as the following—(Dedic. p. vi.) '*I pass by, though not with insensibility, the smiles that enliven your countenance.*' Passing by a smile is a new strain of metaphor. Again, speaking of the late Mr. Thrale, 'You know that I honour his memory, and to this hour regret the loss of so excellent a man. *He is, however, in some degree revived, when I behold, with a secret pleasure, his daughters inheriting the amiable qualities,*' &c. By which it should seem that it is in the writer's secret pleasure, rather than in the persons and qualities of the daughters, that their father revives. (P. viii.) Again in the preface (p. xxiii.) '*The Bees are the subject of a single book, elegantly written, and, though not to be compared to Virgil's inimitable style, yet, in point of truth and real information, superior to the Roman Poet.*' Admitting, what is not very obvious, that 'book' is the antecedent to the latter clauses of this sentence, the construction is still incorrect, and ought to run thus; 'and, though the style is not to be compared with that of the inimitable Virgil, yet, in point of truth and real information, it is superior to the Roman Poem.'

These passages, we believe, are sufficiently defective to call for particular animadversion, when they occur in the writings of a veteran like Mr. M. But who shall unravel the following sentence?

'*That great critic [Addison] after observing, that, in the picture of the sacrifice of Iphigenia, Timanthes, the famous artist, represented the progress of grief rising in a regular climax, moderate in the countenance of Chalcas, in Ulysses more strongly expressed, in Menelaus touched with all the strength of colouring, and at last, when he had exhausted all his art, threw a veil over the face of Agamemnon, leaving the anguish of a father to the imagination of every beholder; the skill and judgment of the artist cannot be too much admired.*'

Here, as it appears to us, is a long parenthesis beginning with the words 'after observing.' But where does it end? Has it

any

any end at all? Where is the subject of the sentence resumed? Are the words we have marked with italics the main sentence? And is what intervenes parenthetical? If so, where is the connexion, and what is the meaning of the writer?

Upon the whole, we are of opinion that this publication is not likely to add to the literary reputation of Mr. Murphy.

LL. W.

ART. XXVII. *Original Sonnets on various Subjects; and Odes paraphrased from Horace.* By Anna Seward. 179 pages. 4to. Price 6s. 6d. Sael. 1799.

THE preface to this collection of sonnets concisely, but fully, vindicates the dignity and value of the regular species of verse, which bears that name. The term *sonnet* has misled the unobservant reader and the superficial critic into a belief that sportive ideas, tender passion, and soft complaint are the only proper features of what they deem a trivial effort of the muse. If such were the appropriate and exclusive characteristics of sonnet writing, then would the slight texture of the modern and spurious sonnet, of alternate rhymes, which admits no pause in the sense till the end of the line, be preferable to the stricter plan, on which these short poems are written: but when the sonnet is composed on the Miltonic plan, as modelled from the Tuscan bards, it is one of the most valuable species of poetry; capable of expressing every passion of the mind, and every serious dictate of the imagination. To grotesque humour, to the sallies of wit, to sarcasm, which laughs whilst it wounds, the construction of the legitimate sonnet is not adapted; but let its name no longer inspire erroneous ideas of its proper nature. There is nothing effeminate or trifling in contraction, and sonnet means a contracted, or short song. The word song is applied to the grandest, as well as to the lightest, poetic compositions. Milton, in his exordium to the *Paradise Lost*, calls it his 'adventurous song;' and Young often terms his elevated Night Thoughts his *song*. But it is not the name given to any particular species of poetry, nor the number of lines of which it is composed, which constitutes, in any degree, its merit; and if there be any readers, who, after perusing these sonnets, from the masterly pen of Miss S., are yet disposed to contend that the sonnet is an alien which never can be naturalized in our language, we can only regret that, to such, these beautiful compositions will be powerless to convey delight. The numbers emulate, we might almost say equal, those of Milton, whilst they are free from the metrical harshness, and uncouthness of rhyme, which frequently occur in his beautiful and energetic sonnets.

None of the poems of Miss S. is more harmonious than these sonnets. The variety of the pauses gives energy to the style, and prevents the ear from being cloyed with the twice quadruple rhyme of their commencement.

To every one who can be interested in the perceptions and intellectual effusions of this distinguished writer, these sonnets will be dear. The subjects are extremely diversified, and they abound in contrasted scenery and images. The originality of the scenic features proves that nature is an exhaustless source to those poets, who draw from her fountains, and not from the reservoirs of their predecessors.

It seems natural to the mind of this author, and characteristic of her poetry, to blend the apparent influences of the changing seasons, with the circumstances which prompt the effusions of her heart, or which awaken the train of moral and philosophic reflections. Thus poetic landscape rises by glimpses, at least, to the perception of the reader, even where it is not the immediate purpose of the sonnet. Of this practice our author gave the first example in her beautiful poetical novel entitled *Louisa*, an example which has been successfully imitated in the prose works of some of our most admired novelists of the present day.

The heart of the author seems to have been wrung by the severe pangs of alienated friendship. Her attachment to *Honora* appears to have been unchilled by neglect, and unextinguished by the grave! It pervaded her monody on the gallant *Andre*, and formed all the pensive interest of her ode to *Times past**: it is avowed in several of these sonnets, and seems to have been the latent source of others in the collection.

The first sonnet forms a very proper prologue to the rest, as it displays the power of a cultivated mind and poetic imagination to allay the bitterness of disappointment; it is an energetic compliment to poetry, happily conveyed through the medium of a landscape metaphorically applied.

Lo! with altered brows
Lears the false world, and the fine spirit grieves;
No more young Hope tints with her light and bloom
The darkening scene.—Then to ourselves we say,
Come bright imagination, come! relume
Thy orient lamp.

This passage is the subject of a beautiful vignette in the title page.

Hope, so repeatedly personified by former poets, is often an allegoric personage in these sonnets; but her air, her position,

* Published with her poem on *Llangollen Vale*.

her employment, are not copied from any former writer. In the second sonnet, she stands by disappointed youth,

‘ ————— And lifts her sunny eyes
That gild the days to come.’

This sonnet philosophically vindicates us in cherishing the innocent illusions of Hope. In the seventeenth, the author accuses herself of having too fondly contemplated the mirror of hope, which had held up to her view, in alluring prospect, the pleasures of love and fame. Fate draws a sable veil over the mirror, Hope turns away, and drops the darkened crystal, the evening becomes stormy, and the death bell tolls. In the fifty first the approach of Hope to Youth, and her retreat from waning life, are forcibly contrasted. She *advances* in azure skies, crowned with amaranths, in white robes which float on the gale, and shine afar off; she *retreats*, veiled in *mist*,

‘ ————— Covering her starry eyes
With her fair hand.’

Her present influence on the approaching nuptials of the lady to whom the sonnet is addressed, is, in the conclusion, said to be

‘ ————— bright
As lucid streams, when spring's clear mornings rise.’

The white robe of Hope, is gilded by the torch of Hymen, whilst May is painting its redundant folds with her flowers.

The contrast of scenery and images with which the fifty second sonnet opens, is very striking; the darkness and silence of midnight, labour in deep sleep, and infant innocence in serene slumber, beneath the roofs of the scattered cottages. Superstition, wandering benighted, finds himself near the grave of a suicide; fancies that he hears ‘a muttered groan,’ and that he sees the glare of its sunk eye in the passing meteor. The imaginary spectre disappears,

‘ For now the jocund herald of the morn
Claps his bold wings and sounds along the gloom.’

The repose of the opening, the perturbation of the middle, and the cheerfulness of the conclusion, have a dramatic effect, and produce a variety seldom found in the course of fourteen lines.

Filial tenderness, and pity for the helpless state of a beloved father, give peculiar solemnity and pathos to the sixty second, and shade with soft melancholy the ninety first. In the ninety seventh, the affectionate daughter resigns him to her God, with deep grief, but with pious awe and consoling faith; she looks back with fond commiseration on his years of infirmity, and impaired intellects, ‘once resplendent.’ She pervades, with pious hope, the darkness of the tomb, and con-

cludes with the same solemn address to the coffin lid, with which the sonnet commences—

‘Thou silent door of our eternal sleep!’

This sonnet has no superior in the whole collection, in the power either of arresting the imagination, or of affecting the heart.

The eighty eighth, eighty ninth, and ninetieth sonnets, written in the character of Werter, the ideas of which are taken from one of his letters, may not perhaps be totally unexceptionable to minds of great religious strictness, on account of the self-devoting despair, which is interwoven with the gloomy sublimities of the scenery; but to every mind, vulnerable to such impressions, many of the finest passages of our greatest poets are equally objectionable.

The twenty first and twenty second are effusions of generous exultation, on the number of fine poetic writers that adorn this country, and of indignation against the tasteless pedantry, and dissingenuous envy, which complain of poverty of genius. These two sonnets, together with the sixty seventh, sixty eighth, and seventy sixth, prove that this author would have been a formidable satirist, had it been her choice to tread that thorny path.

The eight successive sonnets which commence with the thirty fifth, lead us through the year, presenting to our recollection original pictures bearing the strictest fidelity to nature, and intermixed with interesting sentiments and pious reflections. The last of these, written on the last day of the year, has great pathos, and happily combines the most touching simplicity with an elevated and genuine strain of poetry.

The forty fifth, on the ærostatic experiment, ‘was written when the balloon enthusiasm was at its height.’ Its opening and its close forcibly contrast each other. The first presents the ærostatic power, rising out of the chaos of possibility, amidst the wonder of exulting nations. Wisdom inquires its real use to mankind, on which the hopes of science burst, like the air-blown bubble, ‘type of this art;’ and the author condemns from humane motives the

‘Sky-vaulting pride, that to the aweless winds
Throws for an idle show, the Life of Man!’

The whole sonnet is in a very fine strain, but the objection to balloons holds equally good against many other ingenious inventions—perhaps to that of ships, as the precision with which they are now steered through the trackless ocean, is the result of the improvements of many ages, and of various sciences, at the expence of the lives of myriads of human beings.

The forty sixth exquisitely delineates, by the happiest traits, the difference of our sensations on the death of the young,
and

and the old, however dear. This sonnet opens with a very fine simile ;

‘ Dark as the silent stream beneath the night,
Thy funeral glides to Life’s eternal home,’

and closes with one of extreme beauty and pathos,

‘ Youth’s broken Lilly, perished in its prime.’

The great number of these sonnets, for they amount to a hundred, the diversity of their subjects, and the delight with which we have repeatedly perused them, have led us into greater length than we purposed, from the wish to convey to our readers their general character ; and having demonstrated, by disrobing so many of them of the exquisitely poetical, and highly polished numbers, in which they are invested, how intrinsically rich they are in poetic ideas, we shall present a few of them entire. The eighteenth exemplifies the power of this author in drawing her pictures from nature. The *gulphing sound* of a half sunk boat, is a striking image, and, as far as we recollect, unnoticed by any preceding writer.

‘ SONNET XVIII.—AN EVENING IN NOVEMBER.

‘ Ceased is the rain ; but heavy drops yet fall
From the drench’d roof ;—yet murmurs the sunk wind
Round the dim hills ; can yet a passage find
Whistling thro’ yon cleft rock, and ruined wall.
The swollen and angry torrents heard, appal,
Tho’ distant.—A few stars, emerging kind,
Shed their green trembling beams.—With lustre small,
The moon, her swiftly-passing clouds behind,
Glides o’er that shaded hill.—Now blasts remove
The shadowing clouds, and on the mountains brow,
Full-orb’d, she shines.—Half sunk within its cove,
Heaves the lone boat, with gulphing sound ;—and lo !
Bright rolls the settling lake, and brimming rove—
The vale’s blue rills, and glitter as they flow.’

The twenty seventh we give as a specimen of sublime personification, succeeded by a picture tender, melancholy, and interesting.

‘ SONNET XXVII.

‘ See withered Winter, bending low his head ;
His ragged looks stiff with the hoary dew ;
His eyes, like frozen lakes, of livid hue ;
His train, a sable cloud ; with murky red
Streak’d.—Ah ! behold his nitrous breathings shed
Petrific death !—Lean wailful birds pursue,
On as he sweeps o’er the dun lonely moor,
Amid the battling blast of all the winds,
That, while their fleet the climbing sailor blinds,
Lash the white surges to the sounding shore.

So

So com'st thou, Winter, finally to doom
The sinking year; and with thy ice-dropt sprays,
Cypress and yew, engarland her pale tomb,
Her vanished hopes, and aye-departed days.'

The thirty third breathes the most enthusiastic devotion to the memory of a lost friend, and pourtrays, in the finest and most vivid colors, the permanent impressions of memory on the heart, connected with the fleeting forms which dreams convey to the imagination of the impassioned poet.

SONNET XXXIII.

' Last night her form the hours of slumber blest'd
Whose eyes illumin'd all my youthful years.—
Spirit of dreams, at thy command appears
Each airy shape, that visiting our rest,
Dismays, perplexes, or delights the breast.
My pensive heart this kind indulgence cheers;
Bliss, in no *waking* moment now possess'd,
Bliss, asked of thee with memory's thrilling tears.
Nightly I cry, how oft alas! in vain,
Give, by thy powers, that airy shapes controul,
Honora to my visions!—ah! ordain
Her beauteous lip may wear the smile that stole,
In years long fled, the sting from every pain!
Show her sweet face, ah show it to my soul!'

The seventy-first is entirely original, and will equally charm the most accurate botanist, and the warmest admirer of the picturesque. The comparison of the maniac to the wild poppy is most happily imagined and supported.

SONNET LXXI.

' While summer roses all their glory yield
To crown the votary of love and joy,
Misfortune's victim hails, with many a sigh,
Thee, scarlet Poppy of the pathless field,
Gaudy, yet wild and lone; no leaf to shield
Thy flaccid vest, that, as the gale blows high,
Flaps, and alternate folds around thy head.—
So stands in the long grass a love crazed maid,
Smiling aghast; while stream to every wind
Her gairish ribbons, smear'd with dust and rain;
But brain sick visions cheat her tortur'd mind,
And bring false peace. Thus, lulling grief and pain,
Kind dreams oblivious from thy juice proceed,
Thou flimsy, shewy, melancholy weed.'

We shall review the Paraphrases from Horace in our next number.

E.

ART. XXVIII. *The Love of Gain. A Poem, imitated from the thirteenth Satire of Juvenal.* By M. G. Lewis, Esq. M. P.
Author

Author of the '*Monk, Castle Spectre,*' &c. 4to. 3s. 6d. Bell. 1799.

MR. Lewis is known to the world by two works, which, whatever we may think of their merits, have received from the public an uncommon degree of attention. The paths of fancy and of feeling seem the soil most congenial to this writer's talents. The present attempt is certainly the least successful, in every point of view, of any which we remember to have seen. The energy and harmony of the poem *imitated* is exchanged for poor and paltry monosyllables in this imitation. With the exception of the following passage, we scarcely notice a couplet entitled to more than the barren praise of mediocrity: and the greater portion falls below even this merit. P. 43.

' Next mark, my friend, his slumbers!—If Repose
Lifts to his suit, and bids his eye lids close,
Mark what convulsions heave his martyr'd breast,
And frequent starts, and heart-drawn sighs attest,
Though Nature grants him sleep, that Guilt denies him rest. }
Now groans of tortur'd ghosts his ear affright;
Now ghastly phantoms dance before his sight;
And now he sees (and screams in frantic fear)
To size gigantic swell'd, thy angry shade appear!
Swift at thy summons rush with hideous yell
Their prey to seize, the Denizens of hell!
Headlong they hurl him on some ice-rock's point,
Mangle each limb, and dislocate each joint;
Or plunge him deep in blue sulphureous lakes;
Or lash his quiv'ring flesh with twisted snakes;
Or in his brain their burning talons dart;
Or from his bosom rend his panting heart,
To bathe their fiery lips in guilty gore!— }
Then starts he from his couch, while dews of horror pour
Down his dank forehead—wrings his hands, and prays to
sleep no more.'

Having presented our readers with the best lines in the poem, it is an act of justice due to ourselves to produce evidence in support of the general character we have assigned it. Speaking of the righteous few of the present age, our author exclaims, P. 9,

' So few, alas! that if that guilt to fly
Which daily, hourly, here disgusts the eye,
The just resolv'd to leave the British strand,
And seek some distant less polluted land,
The whole fair troop away with ease might bear
My lord-mayor's barge, and still have room to spare.'

To say nothing of the poetical beauty of these lines, we crave to know whether the poet meant to say, that the *fair troop* might carry off 'my lord-mayor's barge;' or whether, borrowing his figure from *holy writ*, he would suggest, that, in case of a second flood, this gilded *ark* might contain all the righteous?

We

We suspect the latter to be his meaning; but, surely, never was the law of transposition more *tightly stretched*!

Mr. L.'s pen is sometimes as faulty in grammar, as it is feeble in versification; of which the last line of the following couplet exhibits more than one instance:

‘ But now a debt if some strange man should own,
When neither bond *or* witness *prove* the loan.’

We should not have bestowed so much attention on this poem had not Mr. L.'s name possessed a popularity, which, we think, on this occasion, might tempt many of our readers to part with their *three and sixpence* for fifty pages, one third of which are absolutely blank paper, and the greater part of the others any thing but poetry.

ART. XXIX. *Epic Poems on the Cardinal Virtues; with moral, illustrative Essays in Prose; and some Masonic Songs.* Small 8vo. Price 1s. 6d. Sael.

EPIC poetry, it seems, has become very abundant, and very portable of late. Here have we four epic poems, aye and four correspondent sermons in prose, with an appendix of lyrics and anacreontics into the bargain, in the compass of 40 small pages, and for the moderate sum of one shilling and six-pence.

To the transcendent excellence of these Epics, Moral Discourses, and Lyrics, we absolutely despair of doing any sort of justice, in any language of which we are masters; we shall, therefore, bring forward our most sublime and incomprehensible author, in his triple capacity, to speak for himself.

And first for the heroics—Epic poem the first; on the cardinal virtue of temperance: p. 5.

‘ If temperate calmness doth thy actions grace,
The sigh of self-embittering reproach,
Thy tranquil bosom never shall endure:
Then as thou ’joy’st the gladd’ning scenes of life,
Thy mind instinctive real pleasure seeks,
In silent musings with thy placid soul;
Thought lifts thee far above the gross of man,
And meek Religion brings her balm to thee;
Pours forth her blessings, how profusely giv’n,
By Omnipresence, to the Sons of Earth.’

In this passage the author has submitted to the mortifying trammels of regular measure. But we might have done him the justice of producing others in which his exuberant genius wantons at large in all the rich diversities of eight, nine, ten, eleven, and twelve syllables. But now for his moral essays, p. 8.

‘ Interest is a natural propensity, grafted in our natures, and inhabiting our passions, and every man must acknowledge it, in a more or less degree: I believe I am committing no gross error, when I affirm it is a prevailing one; surely then it can be no very difficult task

task to adhere to those propensities which lead to the gratification of our desires,' &c.

This must be admitted to be equally elegant, original, and instructive; but as, after so excellent a sermon, something in the way of hymn or psalm may be thought necessary, we shall conclude with the following stave from 'The upright Mason.' P. 37.

'The world still in vain may our mysteries scan,
And try by invidious lore,
To extort e'en a word, for do all they can,
They'll never the secret explore.'

And now, gentle reader, if after these specimens thou art inclined for eighteen pennyworth, take thy good money to the booksellers as above directed, and we wish thee joy of thy bargain.

L L. W.

ART. XXX. *Inkle and Yarico, a Poem.* By Mr. C. Brown. Small 4to. 55 pages. Glendinning. 1799.

VERSE, it is certain, heightens the beauties of composition; it sharpens wit, invigorates sentiment, and adorns imagery; and it is equally certain that, whilst it is a powerful auxiliary, it is an impotent principal. This we have experienced in the poem before us. The short and well known tale in the *Spectator*, which related in simple and unadorned prose has been found generally interesting, in its present metamorphosis is enfeebled in the same proportion in which it is expanded. The versification is very unequal. Some parts would be entitled to praise, if the mechanical art of arranging syllables were not become a vulgar and, perhaps, a mischievous talent. We say mischievous, because, being confounded by authors with the art of poetry, it leads them to a waste of time and labor in the production of those masses of inanity, mis-called POEMS.

ART. XXXI. *The Knyghte of the Golden Locks: an auncient Poem, applicable to the present Times, selected from many others, in the Possession of Mrs. Morgan.* 4to. 20 pages. Price 1s. Wisbech, Whyte; London, Rivingtons. 1799.

MUST we take upon us to determine the antiquity of this poem? we have no data to assist us: Mrs. Morgan tells us 'that no rule can be found in the spelling, by which it can be ascertained *exactly*, in what reign, or what period any of the old poems were written;' this being the case, she might well feel but little reluctance to follow the advice of her friends, and accommodate the orthography of her poem to the vulgar understanding of her readers, and alter the obsolete spelling of such words as might not otherwise be generally understood. Mrs. Morgan informs us, that this poem comes from her commonplace

place book: *she has omitted to add how it got there.* 'The poem now before you,' says the editor to her readers, 'is not in Dr. Percy's collection, or in any other that I have ever met with. I sincerely believe it to be an original, and never before in print, and as such I present it to the public.' Mrs. M. herself is of opinion, that the poem bears no marks of *very great antiquity*: we think so too; it was evidently written since the Heptarchy, and if we were called upon to give an opinion as to the period of its production, we should almost be inclined to say, that it was written in the reign of that illustrious monarch—George the third.

Is it uncharitable to attribute its composition to Mrs. M. herself? She says, 'I sincerely believe it to be *an original*, and never before in print;' we believe so too, like her not having seen it in Dr. Percy's collection, nor in '*any other* collection that we have ever met with.'

On the whole, with her motley orthography and diction, Mrs. M. has produced a tolerably good imitation: the *Knyghte of the Golden Locks*, a man of amiable manners, domestic virtues, great talents, and approved loyalty, is sitting with his 'ladye bryghte' in the hall of his castle, when a herald from the king arrives, knocks at the brazen gate, and tells him that he must go immediately and quell the enemies of his sovereign. The lady is very much agitated, wrings her lily hands, and dissuades her husband from going to the wars:

'Nay now, nay now, you must not go,
Nor leave me in such fort;
For my kirtle of gold, that was so long,
O! now it is full short.'

If, however, he will go, the lady, who is no less loyal to her husband than her husband to his liege, says that she will go with him; she will 'hang a bugle about her neck, and be his lyttle foot page,' and so on. But the Knyghte of the Golden Locks tells her, that she had better stay at home and take care of her children. So it is decided; and the remainder of the poem relates how she employed herself in his absence:

'She hates the day, she shuns the sun;
Her woes he doubly mocks:
He mynds her of her lorde's fond love,
And of his golden locks.'

If Mrs. M. had a mind to have encouraged our 'high-spirited young fellows' to enter into some loyal association, she should not have made the knyghte's deserted castle a scene of such affliction. Besides, in the whole course of the poem, the knyghte does not return any more: will this stimulate a man to leave his home?

Innovation.—Britannia triumphant.—The Battle of the Nile. 527

ART. XXXII. *Innovation: A Poem.* 4to. 17 pages. Cadell and Davies. 1799.

THE lines of this enemy to INNOVATION are, in one respect, at least, perfectly consistent with his *principles*: for, we have not been able to detect a single instance, in which he has been guilty of any thing that is NEW, either in thought or expression.

P.

ART. XXXIII. *Britannia triumphant over the French Fleet, by Admiral Lord Nelson, off the Mouth of the Nile. A Poem,* By W. King. Second Edition, with Additions. 8vo. 34 pages. Price 1s. Salisbury, Easton.

WE must enter our protest against the absurdity, and we will add, the cruelty of encouraging such publications as the present. William King we presume to be an honest peasant, who was taught to read and write, perhaps by the parish school-master; on hearing that Lord Nelson obtained a victory over the French fleet, his loyalty effervesces, and he fancies himself inspired: he leaves his plough to take care of itself, and absolutely tries to write verses without the least notion whatever of harmony, of cadence, of rhyme, or of any thing which is essential to poetry. We do think that the folly of encouraging such a man to publish his nonsensical rhapsody is only to be equalled by its cruelty. The *Poem* before us has come to a second edition, and it is sanctioned by a long list of subscribers! what is the consequence? this poor fellow, William King, mistaking the object of the subscription, in all probability will plume himself on his fine taste, his exquisite genius, and uncommon talents; he will despise the vulgar occupation in which he has been bred up, and to the ruin of his wife and family, if he have them, seek a more honorable livelihood in authorship! If Mr. K. will follow our advice, and we really give it him with the sincerity of a true friend, after he has made a bow to his subscribers, and pocketed the profit of the present publication, he will

Again let the horn

Call him up in the morn,

and never waste another hour in attempting to write verses.

ART. XXXIV. *The Battle of the Nile: A descriptive Poem.* By a Gentleman of Earl St. Vincent's Fleet. 8vo. 62 pages. Price 1s. 6d. Debrett. 1799.

THIS poetical 'gentleman of Earl St. Vincent's fleet,' we cannot but think, must be very formidable to the enemy, from the uncommon degree in which he appears to possess 'the art of sinking.'

P.

ART.

ART. XXXV. *The Stranger, a Comedy, freely translated from Kotzebue's German Comedy of Misanthropy and Repentance.* 7th edition. 8vo. Pages 67. Price 1s. 6d. Dilly. 1799.

ART. XXXVI. *The Stranger, or Misanthropy and Repentance, a Drama in five Acts, faithfully translated entire from the German of Augustus Von Kotzebue.* By George Papendick, Sub-Librarian to his Royal Highness the Prince of Wales. Second edition. 8vo. Pages 96. Price 2s. 6d. Wingrave. 1798.

By some accident, this pathetic drama, whose deserved popularity on our own stage, has given birth to so many translations from Kotzebue, has lain by unnoticed whilst we have had occasion repeatedly to introduce the author to our readers' attention. Kotzebue's characteristic excellencies are warmth and delicacy of sentiment, simplicity of style, and felicity in the choice of his subjects, and in dramatic situations. By *felicity* we mean to express the fortunate success of an author, who has not sought for novelty in the elaborate windings of art, but has seized a subject, obvious, yet neglected by all his predecessors. A repentant adulteress laments her crime in solitude, and there displays the purest principles of honor and integrity, and the most acute sensibility of her own degraded condition. The husband sinks a prey to a gloomy misanthropy ; but his bosom still beats with the strongest vibrations of sympathy towards the sufferings of mankind. These are the characters, which it, surely, required but little actual observation of the world, and but a slight familiarity with the drama to describe. Our author's portraits of them, that of the misanthrope particularly, display exquisite feeling. This couple reside, unknown to each other, in the same village. They see each other by accident, and meet by design, to take a solemn farewell. *C'est tout !* Yet from this single incident, simple as it is, from their several histories, as related by themselves, and the characteristic episodical dialogue throughout, the liveliest sympathy arises. The other characters are unworthy of notice. After all, perhaps, the author should rather be envied for his success than applauded for his talent. However this may be, the play certainly deserves an honorable place among those dramas which the French, in derision, call *La Comedie larmoyante*, and we, *Sentimental Comedy*. We much prefer the faithful to the free translation ; and extract from it the concluding scene.—P. 92.

SCENE IX.

EULALIA, COUNTESS, MAJOR, MEINAU.

* EULALIA. [*Who moves forward slowly, supported between the Countess and the Major.*] Allow me, Countess. I once had strength enough to sin. God will support the penitent now. [*She approaches Meinau, who with averted face awaits her address in great emotion.*] Meinau !

* MEINAU.

‘MEINAU. [*With a soft tremulous tone, and still averted face.*] What do you say, Eulalia?

‘EULALIA. [*Much moved.*] No, for heaven’s sake! I was not prepared for that. That tone of kindness cuts me to the soul.—That Eulalia, that familiar friendly mode of address—No, generous man! a rigid, stern, untempered tone suits best the guilty ear.

‘MEINAU. [*Endeavouring to give his voice more firmness.*] Well, Madam.

‘EULALIA. Ah, if you would ease my heart, would condescend to use reproaches to me——

‘MEINAU. Reproaches! here they are; here in my pallid cheeks; here in my sunken eyes, my meagre form. These reproaches I could not withhold from you. My tongue shall utter none.

‘EULALIA. Were I a hardened criminal, this forbearance might be gratifying to me; but I am a real penitent, and your generous silence sinks me to the earth. Ah! must I then myself declare my shame? It shall be so. There is no rest for me till my swollen heart has relieved itself by confession.

‘MEINAU. No confession, Madam! I know all, and dispense you from every kind of humiliation. I cannot see you bent so low.—But you must be sensible that, after what has happened, we must part for ever.

‘EULALIA. I know it. Neither did I come here to claim forgiveness: I dared not hope for it. There are crimes which doubly weigh on the criminal who can think that they should be pardoned. All that I venture to hope is, that from your own lips I may be assured you will not curse the remembrance of me.

‘MEINAU. [*Mildly.*] No, Eulalia, I will not curse you. Your love has in happier days afforded me so many sweet hours.—No, I will not curse you.

‘EULALIA. [*In great emotion.*] Fully sensible that I had become unworthy of your name, I have these three years past assumed another, under which I could not be known. You must have a letter of divorce, which will enable you to chuse a worthier wife, in whose arms may God dispense his choicest blessings on you. To that end this paper [*takes out a folded paper*] will be necessary. It contains a written confession of my crimes. [*She gives it him with a trembling hand.*]

‘MEINAU. [*Takes and tears it.*] Be it for ever cancelled! No, Eulalia, you alone have reigned within my heart, and—I am not ashamed to own it—you will reign there for ever. Your own sense of honour and virtue forbids you to take advantage of this weakness.—But never could another wife be to me dear as Eulalia.

‘EULALIA. [*Tremulous.*] Well then, it only now remains for me to take my leave.

‘MEINAU. Stay; yet a moment stay. We have for some months lived very near together without knowing it. I have heard much good of you. You have a heart filled with sympathy for the misery of your poor fellow-creatures. I am glad of that. You must never want the means of obeying the dictates of such a heart; and above all, you must never know want yourself. This paper secures you an income of five hundred a year, which my banker will pay at such periods as may be most convenient to yourself.

‘EULALIA. Never. The labour of my hands shall maintain me. A morsel of bread moistened with a repentant tear will more secure my
VOL. I. M m peace,

peace, than the consciousness that I am idly battenng on the fortune of a man, whose honour I have polluted, and whose happiness I have destroyed.

* MEINAU. Madam, take it, I beseech you.

* EULALIA. I have deserved this humiliation. But to your generosity I appeal. Spare me this painful moment.

* MEINAU. [*Aside.*] God, God! Of what a wife has that villain deprived me! [*Puts the paper in his pocket.*] Well, Madam, I respect your sentiments of delicacy, and withdraw my request; but on this condition only, that, if ever you should require assistance, I may be the first and only person to whom you shall apply: ay, frankly apply.

* EULALIA. I promise.

* MEINAU. And now I may confidently entreat you to take back what is your own, your jewels. [*Tenders her a small case.*]

* EULALIA. [*Much moved, takes and opens it; her tears fall on it.*] Ah, to my weeping eyes this case recalls the evening on which you presented me with this brilliant knot. It was that very evening when my father joined our hands together, and when with rapture I pronounced the vow of endless faith. That vow is broken. At that time my heart was spotless as the new fallen snow. Alas! to that state no penitence can ever restore it. Of this necklace you made me a present on my birth-day five years ago. That was a happy day. You had arranged a small entertainment in the country; O how cheerful were we all together! This pin I received at the birth of my William. How heavily weighs the recollection of past joys by our own hands destroyed! No; this casket of jewels I cannot accept, unless you wish to put into my possession a perpetual reproach. [*Takes out only the pin, and then returns the box.* Meinau, in as great emotion, but endeavouring to conceal it, takes the box with averted face and puts it by.] The pin only I take as a memento of my William's birth.

* MEINAU. No; I can withstand no longer. [*Turns toward her; his tone neither stern nor soft, neither firm nor tremulous, but fluctuating between all.*] Farewell!

* EULALIA. O, but one moment longer! An answer to yet one question more, to ease a mother's heart! Are my children yet alive?

* MEINAU. They are.

* EULALIA. And are they well?

* MEINAU. And well.

* EULALIA. God, receive a mother's thanks! My William, I imagine, must be grown pretty tall.

* MEINAU. I believe he is.

* EULALIA. And Emilia:—Is she still your favourite? [*Meinau, greatly agitated by this scene, is struggling between the emotions of honour and love.*] O noble-minded generous man! allow me once to see my children before we part, that I may press them to my bosom, give them my blessing, and kiss the features of their father in them! [*Meinau is silent.*] Ah, if you knew how, these three dreary years, my heart has panted after my infants; how instantly my tears have burst from me whenever I saw a boy or girl of the same age with mine; how sometimes I have sat in darkness in my chamber, and solitarily indulged my mind with the magic pictures which fancy painted to my sight. Now on my lap sat William, now Emilia! Oh permit me to see them once, to take one last maternal embrace; and then we separate for ever.

* MEINAU.

* MEINAU. You shall, Eulalia; and this very evening. I expect them every moment. They were brought up at the little town just by here. I have sent my servant for them, who might have been back ere this time. I give you my word, that as soon as they come I will send them to you; and they may stay with you, if you please, till the dawn of day to-morrow: then I take them with me. [*A pause.—The Countess and her brother, who, at a small distance in the back ground have witnessed the whole scene, exchange some significant glances. The Major goes into the hut, and soon after comes out with John and the two children. He gives the Boy to his Sister, who places herself behind Eulalia, while he stands with the Girl at the back of Meinau.*]

* EULALIA. Then we have no more to say to each other in this world. [*Collecting all her resolution.*] Farewell thou noble man! [*Takes his hand.*] Forget an unfortunate woman, who will never forget you. [*Kneels.*] Allow me once more to press this hand to my lips, this hand that once was mine!

* MEINAU. [*Raising her.*] No humiliation, Eulalia. [*He shakes her hand.*] Farewell!

* EULALIA. For ever.

* MEINAU. For ever!

* EULALIA. We part without animosity.

* MEINAU. Certainly, without animosity.

* EULALIA. And when my sufferings shall have an end; when we shall meet again in another world—

* MEINAU. There reigns no prejudice. Then you are mine again. [*Their hands are folded in each other's, their eyes meet, they stammer out once more a Farewell! and separate; but in going Eulalia turns on William, and Meinau on Emilia.*]

* EMILIA. Father!

* WILLIAM. Mother!

[*They press the children in their arms, in speechless rapture.*]

* EMILIA. Dear Father!

* WILLIAM. Dear Mother!

[*The Father and Mother quit the Children, look on each other, open their arms, and embrace fervently.*]

* MEINAU. I forgive you.

[*The Countess and the Major lift the Children up, who cling to the necks of their Parents, and cry, Dear Father! Dear Mother!*]

[*The Curtain drops.*]

ART. XXXVII. *The Noble Lie, a Comedy in one Act, translated from the German of A. Von Kotzebue, being the Conclusion of his much admired Comedy of the Stranger, or Misanthropy and Repentance.* 8vo. Pages 39. Price 1s. Pitkeathley. 1799.

ART. XXXVIII. *The Noble Lie, a Drama in one Act, being a Continuation of the Play of Misanthropy and Repentance, or The Stranger; &c. translated from the German of Kotzebue. By Maria Geisweiler.* 8vo. Pages 43. Price 1s. Geisweiler. 1799.

If we had not witnessed something resembling it in this country, we should not have readily believed that any serious ob-

jection could have been made to *The Stranger* for immorality. But it seems that the pharisees of both Germany and England, who thank God that they are not like their brethren, and are anxious to separate as widely as possible the pure from the impure have been grievously scandalised that forgiveness should, on any terms, be extended to a frail one. Some critics, too, have thought, that in the repentance of Eulalia there could be no security, and that future happiness would be impossible. By a kind of proof, which indeed proves nothing, our author demonstrates the futility of such criticism, by representing his reunited pair in retirement and repose. The Stranger enjoys all the felicity man can possess. Eulalia, indeed, (with a cringing submission to vulgar clamor, in which we do not think the author sincere,) is made to confess that she is only as happy as she ought to be, and that a recollection of her guilt is a secret source of anguish. Meinau, very good-naturedly, tries to make her believe that he has seduced a peasant girl, in order that his crime may, in her imagination, sink him to her own level, and so serve to relieve her from a sense of inferiority. Perhaps our readers will consider this *noble lie* as a puerile conceit, generous and romantic, but unworthy a character so dignified as that of the Stranger. The translations are tolerably executed—but we know how delicate it is to settle the *pas* between two ladies.

ART. XXXIX. *André : A Tragedy, in Five Acts : As now performing at the Theatre in New York. To which is added, The Cow-Chace : A satirical Poem. By Major André : with the Proceedings of the Court-Martial ; and authentic Documents concerning him. 8vo. 110 pages. Price 2s. 6d. Ogilvy and Son. 1799.*

TWENTY years almost have elapsed since the untimely and much-lamented death of Major André : whatever difference of opinion, as to the justness of his sentence, there might have been at the time it was pronounced, there is no danger that a revival of the subject will produce any acrimonious discussion at the present day. Major André is allowed by all those who knew him, to have been of the most amiable, open, and honorable disposition ; the Americans shed tears of sorrow on his grave, and at this long interval of time, it will be allowed, perhaps, even on this side the Atlantic, that the policy of war demanded his sacrifice.

That the death of Major André should be made the subject of a tragedy now, is less to be wondered at than that it should not have been selected before ; the author indeed informs us in his preface that part of what is here offered to the public was written many years ago, and that among other circumstances which discouraged him from the prosecution of his work, must be

be reckoned the prevailing opinion that recent events are subjects unfit for tragedy.

We are sorry that it is not in our power to speak so favorably concerning the execution of this play as it would have given us pleasure to do; many of the circumstances which attended the death of Major André are well calculated for dramatic effect; but our author appears evidently unequal to the task he has undertaken. In vain do we look for the "fine frenzy" of the poet—in vain do we look for "thoughts that breathe, and words that burn;" the dialogue is unimpassioned, the sentiments often insignificant, and the language, though occasionally labored, seldom harmonious.

Mrs. Bland receives a letter informing her that the execution of Major André will immediately be retaliated on her husband, who is a prisoner in the hands of the English: in this state of distress she goes to the General, with a child in each hand, to implore the pardon of André as the only means of preserving her husband. The interview is not brought upon the stage, (probably because it might have borne too close a resemblance to another which ensues between the General and Honora,) but we are informed that it took place by the following portion of dialogue: P. 44.

Enter Mrs. BLAND and CHILDREN.

Mrs. BLAND.

O, my good friend!

M'DONALD. (Taking her hand.)

I know thy cause of sorrow.

Art thou now from our Commander?

Mrs. BLAND (Drying her tears and assuming dignity.)

I am.

But vain is my entreaty. All unmov'd,
He hears my words, he sees my desperate sorrow.
Fain would I blame his conduct—but I cannot.
Strictly examin'd, with intent to mark
The error which so fatal proves to me,
My scrutiny but ends in admiration.
Thus when the prophet from the hills of Moab
Look'd down upon the chosen race of Heav'n,
With fell intent to curse; ere yet he spake
Truth all resistless, emanation bright
From great Adopai, fill'd his froward mind,
And chang'd the curses of his heart to blessings.

We quote this passage for the sake of the allusion in the last lines: what can be more impertinent, more destructive of all sympathy, than to carry our imagination from the immediate scene of distress—to the hills of Moab!

We have said that the dialogue is often unimpassioned: the extract which follows is however less deserving of this charge

than the rest of the drama, and from it, as the most favorable specimen which the piece affords, we leave our readers to form their own judgment: P. 57.

‘ BLAND.

‘ I do remember,
When a boy, at school, in our allotted tasks,
We, by our puny acts, strove to pourtray
The giant thoughts of Otway. I was Pierre—
O, thou art Pierre’s reality! a soldier,
On whose manly brow sits fortitude enamour’d!
A Mars, abhorring vice, yet doom’d to die
A death of infamy; thy corse expos’d
To vulgar gaze—halter’d—distorted—Oh!

(*Pauses, and then adds in a low hollow voice*)

Pierre had a friend to save him from such shame—
And so hast thou.

‘ ANDRE.

‘ No more, as thou dost love me.

‘ BLAND.

‘ I have a sword and arm that never fail’d me.

‘ ANDRE.

‘ Bland, such an act would justly thee involve,
And leave that helpless one thou swor’st to guard,
Expos’d to ev’ry ill. O! think not of it.

‘ BLAND.

‘ If thou wilt not my aid—take it thyself.

(*Draws, and offers his sword.*)

‘ ANDRE.

‘ No; men will say that cowardice did me urge.
In my mind’s weakness I did wish to shun
That mode of death which error represented
Infamous. Now let me rise superior;
And, with a fortitude too true to start
From mere appearances, show your country
That she, in me, destroys a man who might
Have liv’d to virtue.

‘ BLAND (*Sheathing his sword.*)

‘ I will not think more of it;

I was again the sport of erring passion.

‘ ANDRE.

‘ Go thou and guide Honora from this spot.

‘ HONORA (*Entering.*)

‘ Who shall oppose his wife? I will have way!
They, cruel, would have kept me from thee, André.
Say, am I not thy wife? *Wilt* thou deny me?
Indeed I am not dress’d in bridal trim:
But I have travell’d far:—rough was the road—
Rugged and rough—that must excuse my dress.
(*Seeing André’s distress.*) Thou art not glad to see me.

‘ ANDRE.

‘ Break, my heart!

‘ HONORA.

‘ Indeed I feel not much in spirits. I wept but now.

‘ Enter

Enter MELVILLE and GUARD.

BLAND (to Melville.)

Say nothing.

ANDRÉ.

I am ready.

HONORA (Seeing the Guard.)

Are they here?

Here again!—The same—but they shall not harm thee—

I am with *thée*, my André—I am safe—

And thou art safe with me. Is it not so?

(Clinging to him.)

Our author often makes contraction in improper places: 'rever'd' occurs, two or three times, in a line which required a trisyllable; so does the word 'abus'd': 'soldiers' is used as a trisyllable. But these peculiarities may *perhaps* be sanctioned by transatlantic pronunciation.

The Cow-chace is a satirical poem, the allusions of which are many of them lost upon us now, which was written by Major André in the year 1780: the last canto concluding with the following stanza,

And now I've clos'd my epic strain,

I tremble as I shew it,

Left this same warrior-drover, Wayne,

Should ever catch the poet—

was delivered to Mr. Rivington, his Majesty's printer in New York, on the day before the author left that city on his fatal expedition, and appeared in the Gazette on the morning he was taken!

The proceedings of the Court-Martial on the trial of Major André and other authentic documents concerning him, which are subjoined to this tragedy, will be read with interest by those who are unacquainted with the circumstances of his death.

ART. XL. *True Patriotism, or Poverty ennobled by Virtue, a Drama: performed for the first Time December 21, 1798, at the Theatre in Louth, with universal Applause.* 8vo. 73 pa. Price 2s. Louth, Jackson; London, Crosby and Letterman. 1799.

THIS drama has nothing to recommend it but its loyalty: loyalty however is like charity—it will hide a multitude of sins.

ART. XLI. *Rash Vows, or the Effects of Enthusiasm, a Novel, translated from the French of Madame De Genlis, Author of 'The Theatre of Education,' 'Adelaide and Theodore,' &c.* 3 vol. 12mo. Price 10s, 6d. Longman and Rees, 1799.

It has been customary with critics, and with some moralists, to declaim, in general terms, against novel writing; which, say they,

they, like an impetuous torrent, hurries our female youth into the vortex of sentimental frivolity, and renders them averse to the duties of domestic life. Such indiscriminate censure is not calculated to make any impression on the minds of those who are fond of this kind of reading; its intolerance, instead of producing conviction, only exciting disgust. Madame De Genlis is amongst the number of those who have taken the more judicious method of rendering novels not only innoxious, but beneficial, by making them the vehicles of instruction, by elevating them with examples of virtue, and by embellishing them with all the graces which a fine imagination, superior genius, and a feeling heart can bestow.

Of the design and tendency of this work, the author speaks as follows—

‘I have in several works, depicted vice with all its horror and absurdity, but in this I have only endeavoured to shew the dangerous consequences of excessive delicacy, and extreme sensibility. A perusal of these pages will confirm the well founded opinion, that without wisdom and moderation sensibility is only a fatal gift, and that, without the aid of reason, even virtue, losing its noble character, by deviating from the invariable principles which ought to direct its operations, is overruled by the most violent passions.’

To the vicious and depraved mind it may be useful to point out the consequences of vice, but such lessons are not requisite to deter the virtuous and well educated from its enormities; they can perceive the beauty of virtue, without its hideous contrast. To inculcate the government of the passions, and the restraints which reason and virtue impose, and to mark the boundaries of even the most laudable sensibility, is a task happily performed in the work before us. We shall not anticipate the dramatic effect of the story by detailing its incidents, but point out the moral deductions which result from the perusal of it.

Whilst the young and enthusiastic reader peruses, with a throbbing heart, these interesting pages, in which the excesses of an unrestrained sensibility are delineated, its danger and consequences are ever in his view; and—far from being led astray by the glowing picture—even whilst fascinating the heart, and agitating the passions, it serves but, as the votive tablet, to warn from elusive snares. No mother can read this novel without perceiving the importance of fortitude to the dignity and happiness of female life, and without resolving to cultivate it in the minds of her daughters, and instead of fostering a morbid sensibility which bleeds at every pore, to instruct them how to disarm the inevitable evils of life, by taking refuge against them, in the practice and consciousness of virtue. The heroine of this novel is a natural and most amiable character; no monster of perfection; possessing the purest heart and the warmest benevolence, blest with a fine understanding, and with talents highly cultivated,

cultivated, adorned with pre-eminent beauty and unassuming simplicity, married to the man of her heart, by whom she is idolised,—what demon can interpose between her and happiness! it is, alas, that all-absorbing sensibility which renders the mind unjust to itself and to others, and which deprives the best understanding of the power to regulate the conduct or restrain the feelings, and which, at length, by a train of circumstances, conducts her to the verge of that tremendous gulph where honor and happiness would at once have sunk; even *thus* far is she impelled, without any deviation from her characteristic purity of intention; but the illusion vanishes, she sees the chasm yawn beneath her feet, to which that misleading sensibility, not less than the machinations of a false friend, had conspired to betray her. We then behold her in a situation, in which it becomes her duty to suppress the predominant trait of her character; and to assume one that she is least of all calculated to support, that of apathy,—or at least of indifference to the person most interesting to her. After many struggles, sensibility resumes her empire, and, upon her altar, her too faithful votary is ready to offer up her own happiness, and even her principles, to redeem from misery an object dearer to her than herself!—Whilst we yet tremble at the impending sacrifice, it becomes no longer necessary. A new conflict succeeds, in which the heroine soars above every weakness, and, supported by the celestial power of virtue, finally triumphs over love, over sorrow, and over death itself!—The impression which results from these interesting scenes establishes, in the most forcible manner, the great moral they are meant to inculcate, and which we cannot so well give as in the author's own words.

‘Virtue and Religion can heal the deepest wounds of the human heart, and can procure for it a happiness infinitely preferable to that which the passions can confer. A passion destroyed leaves a great void in a mind of ordinary magnitude, but not in a soul of true sensibility; such a mind feels the want of an object of adoration and idolatry; it does not regard virtue merely as a resource; it is not a calculation of advantage that leads it to become her votary; it is struck with her elevation and splendor, and, without considering her utility, it embraces her with transport, and attaches itself to her laws, in obedience to the impulse of that noble enthusiasm which alone is permanent, because time and reflection, instead of abating it, can but augment its force.’

The follies of the gay world are delicately and spiritedly satirised, its insincerity is exposed, and its pleasures rendered unattractive to the youthful heart, while the sweet tranquillity of innocence and rational enjoyment is happily contrasted with them.

Another important lesson, conveyed in the course of this work, is on the subject of calumny, whose envenomed darts are thrown by the hand of malevolence from her dark abodes, and, too often speeded by the giddy breath of unreflecting repetition, till they reach the bosom of innocence: against this vice the

author

author employs the keenest shafts of ridicule, and exhibits its fatal consequences in scenes of such exquisite pathos, as cannot fail to render apprehensive candor on her guard against the insidious pest.

The translator has performed his task with faithfulness and spirit, but the first volume abounds with gallicisms; not merely peculiarities of odium, but, in some instances, such words as *exhaustion* and *illustriousness* have escaped his correction; the two last volumes appear to have undergone a revision and correction to which we hope the first may yet be submitted, whenever a second edition is called for.

It is difficult to select a scene from this work as a specimen; they are all so connected, and depend so intimately on each other, that to detach, is, in some degree, to mutilate them. We will, however, insert one more extract, with which we shall conclude this article.

‘The unfortunate, like the sick, feel their ills increase as the day declines. The calm and silent serenity of night forms a striking contrast to the tumultuous agitation of a heart bursting with contending passions. Constance felt her woes increase as soon as the baron had left her. She walked in her garden, holding Sainville’s letter in her hand; every word of which was deeply engraved upon her memory. As she bathed it with her tears, “Unfortunate friend,” said she, “ah! where are you now? you are, alas! pursuing a journey which every minute bears you to a greater distance. You sigh with despair, and I know your sorrows; but alas! my sympathy and my tears are lost, and cannot reach you. At this silent moment, when all nature seems buried in sleep, we alone are wakeful, and that only to suffer the cruellest of torments. Though animated with the same passion, ’tis in vain that our souls yearn after each other, and are united by so soft a sympathy. The separation of death could not be more cruel or more absolute. If I ceased to exist, ’tis true, my soul could not overflow into your bosom; and have I not voluntarily deprived myself of that happiness? To break the beloved bond formed by the mutual communication of hearts, is to loosen the connection of the body with the soul. To love, and yet to conceal our passion, is the dreadful silence of the grave. Oh, Sainville, ought I thus to have suffered you to go? You had told me enough of your intended plan for me to have discovered the rest. I ought to have understood you, and to have retained you here. But is it too late to recall you? Your happiness—your life, perhaps, depend upon it; ah! were it really thus—there could no longer exist but one duty for me to perform, that of sacrificing every thing to you. Yet if I should dare to violate the rigid laws of consistency, and break my vow, though your gratitude might perhaps preserve to me your esteem, yet I must renounce your admiration for ever, and then, how can love exist? Ah! how, when that is destroyed, can love remain without alteration or diminution?” With this, Lady Clarendon breathed out a profound sigh, at the same time raising her eyes, which overflowed with tears, to heaven. The night was calm, and the sky, which was spangled with stars, drew the attention of Constance to its magnificent beauties. That soothing contemplation, which awakened in her mind

mind ideas of religious veneration, insensibly blended and mingled with her thoughts; for when the soul is elevated to sublime meditations, it seems to soar above the ordinary language of words, its conceptions are pure images of internal vision, the mind delights in losing itself in the vagueness of indefinite objects, and enjoys a confused sensation of pleasure, that no language can express.

' After indulging a long reverie, Constance, clasping her hands with impassioned energy, exclaimed: "O, first of Beings! O thou, who, notwithstanding my weakness, hast deigned still to preserve my innocence, grant that I may never lose so valuable a blessing! When I formed a rash vow, I dared to rely on my own fortitude; and though in that I deceived myself, my error sprang rather from tender feeling, than bold presumption. I have endured all the anguish sensibility can inflict. Yet I complain not of my lot, for my life has been pure, and therefore my soul may, without diffidence or terror, mount up to thee. Passion is but the passing storm, and to repel its force, is but to anticipate the effect of time, which will soon destroy it—time, that weakens and diminishes the deepest afflictions, and leaves nothing indelibly impressed upon the heart, but the unceasing anguish of remorse. O, guard me from that most dreadful torment! If gratitude and love, if sensibility and pity should ever vanquish my resolution, if I am too weak to resist the united force of so many tender feelings, O, let the grave be my asylum! O, let me go down into the tomb before my innocence is sullied!"

' This prayer, which she spoke with the most affecting fervor, spread a delicious calm over the heart of Constance; she thought her petition was heard, and began to look forward to futurity with less apprehension, while her piety restored her to all the serenity of virtue."

E.

ART. XLII. *Letters on Subjects of Importance to the Happiness of young Females, addressed by a Governess to her Pupils, chiefly while they were under her immediate Tuition: to which is added, a few practical Lessons on the Improperities of Language, and errors of Pronunciation, which frequently occur in common Conversation.* By Helena Wells. 12mo. 179 pages. Edinburgh, Creech; London, Peacock. 1799.

THIS little volume is thus modestly introduced by the author.

Pref. P. 2.—' Let the sincerity of my intentions, and my zeal for promoting the interests of religion, as connected with the happiness of the human race, be considered, while the various defects perceptible to the eye of the critic pass in review before the accurate observer.

' Should I be in any degree successful in drawing the attention of the younger part of my own sex from frivolous pursuits to objects hitherto disregarded by many of them, I shall feel abundantly recompensed.'

If these letters, addressed to her pupils by the writer, contain nothing very novel or brilliant, they yet bear marks of good sense and a cultivated understanding, and may be read by young persons with advantage. The following reflection on the influence of self-acquired wealth has in it much justice, and gives proof of observation,

P. 7.

P. 7.—' In my journey through life, I have seen no character so supercilious, so puffed up with its own importance, as the man of wealth, whose property is of his own acquiring: he does not call to mind, "That the *battle* is not to the *strong*, nor the *race* to the *swift*, but that *time* and *chance* happeneth to all men—" He believes others would have been equally successful had they employed the same means: he pities the credulous fool who meets ruin by becoming surety for his friend; and can view those whom he professes to regard struggling with adverse circumstances, which he might have prevented by merely exerting his interest, had he not been so wrapped up in his own security, as to be wholly indifferent, except to what related immediately to himself. Living without attachments, he becomes suspicious of all who approach him: he imputes their attentions to mercenary motives; and if the natural inflexibility of his temper be by any means subdued, when left to his own meditations, he relapses, and fails in those delicate attentions which so readily flow where philanthropy has any sway in the human breast. Can we envy such a person the power of doing good? Rather shall we dread that the curse denounced against those who add *house* to *house*, and *field* to *field*, will fall heavily on their [his] head.'

ART. XLIII. *A Plan, preceded by a short Review of the fine Arts, to preserve amongst us, and transmit to Posterity, the Portraits of the most distinguished Characters of England, Scotland, and Ireland, since his Majesty's Accession to the Throne; also to give Encouragement to British Artists, and to enrich and adorn London with some Galleries of Pictures, Statues, Antiques, Medals, and other valuable Curiosities, without any Expence to Government.* By Noel Defensans, Esq. 8vo. 54 pages. Low. 1799.

THE plan of Mr. Defensans is shortly this, that, at first in the vacant apartments of Montague-house, and hereafter in galleries to be erected about that building, a collection of portraits and other paintings should be gradually formed, and there exhibited, *with the present British Museum*, upon the payment of a small sum. The exhibition to be open nine months in the year, and the free admission to the Museum to be immediately suppressed. The annual profits, it is presumed, would raise a fund ample enough to procure portraits of the eminent men in the army, navy, church, &c. *whom the king shall delight to honour.* Government to name the subjects. A subordinate plan of the author is the establishment of galleries for the exhibition and preservation of paintings, medals, statues, &c. as well antient as modern. It does not appear to be an essential part of the plan, that the institution when complete should be permanently incorporated with the Museum, nor does it appear desirable. The design of that establishment is quite inconsistent with its being indiscriminately visited, like our common exhibitions. Many of the articles are subjects, not of idle and cursory curiosity, but which demand long and repeated

examina-

examination. The payment of money would give to visitors a right, the unguarded exercise of which might interfere with the precautions necessary to the preservation of the Museum.

The introductory review of the fine arts, and the reflections throughout, are but trite and superficial. The author is a foreigner, and that is an apology for the composition.

ART. XLIV. *Hortus Paddingtonensis*; or, a Catalogue of Plants cultivated in the Garden of J. Symmons, Esq. Paddington-House. By W. Salisbury, Gardener. 8vo. 112 pages. Shepperton and Reynolds. 1797.

THE plants are arranged in alphabetical order, and as a specimen of the work we shall select the genera not to be found in the *Hortus Kewensis*.

| | | | |
|--------------------------------|---------------------------------|----|----|
| <i>Bankia pubescens</i> . | <i>Downy Bankia</i> | G. | h. |
| ——— <i>serrata</i> . | <i>Serrated ditto</i> | G. | h. |
| <i>Bufonia tenuifolia</i> . | <i>Fine-leaved Bufonia</i> | H. | o. |
| <i>Dillenia scandens</i> . | <i>Climbing Dillenia</i> | G. | h. |
| <i>Dorstenia Contrayerva</i> . | <i>Contrayerva</i> | S. | u. |
| <i>Ehrharta panicia</i> . | <i>Scarlet Ehrharta</i> | G. | o. |
| <i>Eugenia Jambos</i> . | <i>Narrow-leaved Eugenia</i> | S. | h. |
| <i>Exacum viscosum</i> . | <i>Viscous Exacum</i> | G. | h. |
| <i>Lerchea pentandra</i> . | <i>Pentandrous Lerchea</i> | H. | u. |
| <i>Metrosideros citrina</i> . | <i>Harshleaved Metrosideros</i> | G. | h. |
| ——— <i>hispida</i> . | <i>Roughleaved ditto</i> | G. | h. |
| <i>Oedera prolifera</i> . | <i>Proliferous Oedera</i> | G. | h. |
| <i>Opercularia paleata</i> . | <i>Paleaceous Opercularia</i> | G. | δ. |
| <i>Rencalmia exaltata</i> . | <i>Superb Rencalmia</i> | S. | u. |
| <i>Restio dichotomus</i> . | <i>Forked Restio</i> | G. | u. |
| <i>Sowerbea juncifolia</i> . | <i>Rashleaved Sowerbea</i> | G. | u. |
| <i>Thalia dealbata</i> . | <i>Whitebued Thalia</i> | S. | u. |
| <i>Uniola paniculata</i> . | <i>Panicked Uniola</i> | H. | u. |
| <i>Zizania aquatica</i> . | <i>Water Zizania</i> | H. | o. |

It is pity that our writers of catalogues of plants will give themselves so much trouble in inventing English trivial names, which are of no use to any one but the printer and bookseller, and which occupy a space, which in the work before us we should have been glad to have seen filled up by an account of the times of flowering, by which we might have been informed, as in the *Hort. Kewensis*, what plants had flowered, and what had not flowered in Mr. Symmons's very extensive garden. Perhaps an account of the soil in which each plant has been found best to flourish might have obtained admittance within the limits of the line.

T.

ART. XLV. *Reflections on the Propriety of performing the Cæsarean Operation: To which are added, Observations on Cancer, and Experiments on the supposed Origin of the Cow-pox*. By W. Simmons, Member of the Corporation of Surgeons

geons in London, and Senior Surgeon to the Manchester Infirmary. 8vo. 98 pages. Price 2s. 6d. Manchester, Clarkes; London, Vernor and Hood. 1798.

ART. XLVI. *A Defence of the Cæsarean Operation, with Observations on Embryulcia, and the Section of the Symphysis Pubis; addressed to Mr. W. Simmons, of Manchester, Author of Reflections on the Propriety of performing the Cæsarean Operation. Containing some new Cases; and illustrated by seven Engravings.* By John Hull, M. D. Member of the Corporation of Surgeons, and of the Physical Society of London; of the Natural History Society of Edinburgh; and Secretary of the Literary and Philosophical Society of Manchester. 8vo. 230 pages. Price 5s. 6d. Bickerstaff. 1799.

‘WHILE the Cæsarean section,’ observes Mr. Simmons, p. 3. ‘is said to have been practised with success in other nations on the Continent of Europe, it has proved fatal in England in every instance. This singular difference in the event of an operation is unparalleled in any other case, and unless climate be admitted to have great influence, no sufficient cause has been yet assigned. However inexplicable the subject may be, the intelligent practitioner will be governed by the fact, and will not hazard the life of his patient on theoretical grounds. Impressed with these sentiments, I have been induced, by a late occurrence, to re-examine the subject, and to lay the result of my inquiry before the public, to prevent, as far as my influence shall extend, the revival of an operation that has proved so fatal to my countrywomen.’

This difference of success Dr. Hull accounts for in a different manner.

‘In France, and some other nations on the Continent,’ he observes, p. 9, ‘the operation has been, and continues to be performed, where British practitioners do not think it indicated. It is also had recourse to early, before the strength of the mother has been exhausted by the long continuance, and frequent repetition of tormenting, though unavailing, pains, and before her life is endangered by the accession of inflammation of the abdominal cavity. From this view of the matter, we may reasonably expect, that recoveries will be more frequent in France than in England and Scotland, where the reverse practice obtains. And it is from such cases as these, in which it is employed in France, that the value of the operation ought to be appreciated. Who would be sanguine in his expectation of a recovery under such circumstances, as it has generally been resorted to in this country, namely, where the female has laboured for years under Malacosteon, a disease hitherto in itself incurable; where she has been brought into imminent danger by previous inflammation of the intestines, or other contents of the abdominal cavity; or been exhausted by a labour of a week’s continuance or even longer. And if the event should be fatal, what unprejudiced person would attribute it entirely to the operation? You see, then, without having recourse to the influence of climate; without supposing any material

rial change in the *larvæ* of the female constitution, as you would intimate at page 11, this difference of success is truly *explicable* on the ground of pre-existing disease. I do not deny, that the operation has contributed very materially to the fatality of the event in some cases both here, and upon the continent. I freely admit, that the death of the patient in some cases is wholly chargeable upon the operation: but is not that also the case with regard to lithotomy, and other capital operations of surgery, though conducted with all possible address?

Mr. S. says, p. 4, that 'Pliny informs us, that Scipio Africanus was extracted by the Cæsarian section, after the death of his mother, and that he was the first called Cæsar "a cæso matris utero."

Scipio Africanus was never called Cæsar. Pliny's words are, "Auspiciatius enecta parente gignuntur: sicut Scipio Africanus prior natus, primusque Cæsarum, a cæso matris utero dictus." vii. c. 9. "More auspicious is the birth of those who are born after the death of the mother, as Scipio Africanus the elder, and the first of the Cæsars." By the first of the Cæsars, Pliny evidently meant the first who was called Cæsar; not the first of the Roman emperors, C. Julius Cæsar, whose father's name was L. Cæsar, and whose mother, as Mr. S. observes, after Dr. Denman, from Suetonius, was living at the time of his expedition into Britain. Such is the origin of one of the many absurd stories current in the books of midwifery; and Prof. Hamilton, understanding Pliny no better than Mr. S., considers it as one of his 'fabulous stories.'

Mr. S. is right in saying, on the authority of Henry the historian, that Edward the VIth was not brought into the world in the same way. It has, indeed, been so said, and Dr. H. quotes the French accoucheurs Mauriceau and Dionis in proof of it; but if he had consulted Tindal's notes on Rapin, he would have found, on the authority of a journal and original papers, cited by Strype and Bamer, that she died twelve days after her delivery, "of a distemper incident to women in that condition."

Mr. S. does not dare to, express, with Prof. Hamilton, a total disbelief of all Roussel's cases, but contents himself with saying, p. 8, that 'the cases he details are sufficiently numerous to warrant his recommendation, had they been collected on less exceptionable testimony; but, I think, he gives only one on his own authority *; and others are drawn from a correspondence of little weight, as hearsay or the rumours of the ignorant.'

Dr. H. undertakes the defence of Roussel, whom, with all the zeal of a true disciple, he calls an excellent and an amiable writer, proves that he was physician to the prince of Savoy, gives us a list of the editions of his famous work from Portal,

* Gynæc. Comment. a Spachio, Hist. 2. pag. 150.

and quotes what the 'illustrious Haller, *whose judgment no man can call in question!*' says of him in his *Biblioth. Chirurg.* Dr. H. is, however, more successful in his defence of Villanova, whom he calls 'the venerable octogenarian.'—'A fondness for the marvellous,' says Mr. S., 'is prominent in many of' Rousset's 'histories; and in none more than in the case communicated by his friend Villanova, who *accomplished the delivery* by applying the actual cautery, so as to penetrate through the abdominal muscles and uterus.' Dr. H. gives us the case at full length, whence 'it is evident,' as Dr. H. observes, 'that Villanova *only* gave directions for the opening of a large abscess in the abdomen of two unimpregnated females, who recovered, and afterwards bore children!' 'by pushing an actual cautery to the fundus uteri!' Which most excites our wonder, the inaccuracy of Mr. S., or the credulity of Dr. H.! But passing over ten pages of quotations, which Mr. S. gives us from Parey, Mauriceau, and Dionis, consisting of invectives against the operation, and in which Dr. H. proves Mr. S. to have suppressed passages less favorable to his own opinion, we at length come to the point in question. When the pelvis is so narrow that the child cannot be brought through the natural passages, is the Cæsarean operation to be had recourse to? Mr. S. admits the operation 'to have been successful on the continent in one or two instances;' but in the very next page he tells us that, 'having been uniformly fatal in this country, it must be abandoned, or the patient will be doomed to inevitable destruction;' and, blaming Dr. Denman for having 'supposed a case in which it may become expedient,' he goes on to say:

P. 31.—'Led by ideal glory*, like the French practitioners, and others on the continent, or some other motive, it is far from being improbable that a man, less qualified to judge than Doctor Denman, shall fancy that he has hit on this identical case, and, under the supposed sanction of the doctor's opinion, he shall unnecessarily perform this operation. If a putrid fœtus should be extracted, and, as might be expected, the patient should die in consequence of the operation, would another, and yet another attempt be necessary to ascertain its impropriety? How many lives then shall be sacrificed for the possibility of one recovery? Would it not be better that a woman should die undelivered, rather than, contrary to all precedent among us, and the rules of art, she should be consigned to such an end? Life is in the hands of God! and as there are cases of recovery by the powers of nature, working an outlet by abscesses, and in other ways, the only hope for the patient's surviving is by a reliance on her aid.'

"* The ideal glory of the operation has, perhaps, had its influence in France and some other parts of the continent." *Denman*, ii. 233.

Dr.

Dr. H. replies by giving synoptical tables of the cases in which the mothers died in Scotland, and in England; and in which the operation has preserved the life of the mother in Great Britain and Ireland. The unsuccessful cases enumerated are 15, the successful ones 2; but if we except the operation performed by Mr. Clarke*, which, as Dr. H. observes, was not a case of Hysterotomia, the unsuccessful cases will amount to 14. The two cases alledged to have been successful are one related by Mr. Barlow, of which an account is given in the volume of *Medical Records and Researches*†, and which Mr. S. and Dr. H. concur in rejecting as a case of Hysterotomia, and another said to have been performed by a midwife in Ireland; but as the surgeon who relates the case, did not see the operation performed, there is great reason to believe that the child was merely extracted from the cavity of the abdomen; and Dr. H., who doubts whether his own pupil, Mr. Barlow, actually made an incision into the uterus, will surely not give more credit to the evidence of an 'illiterate woman,' who made so little preparation for such an operation, as to be obliged 'to hold the lips of the wound together till one went a mile, and returned with silk, and the common needles which tailors use ‡.' The chances, therefore, on the ground of British experience, upon Dr. H.'s, as well as Mr. S.'s principles, are *as nothing to 14*; but hoping, as we ardently do, that Mr. Barlow actually cut into the uterus, the chances stand *as 1 to 14*. Dr. H. gives us four cases, from Baudelocque, of gastrotomy performed with success, where the child 'had escaped through a lacerated wound of the uterus into the cavity of the abdomen;' alledging, 'as lacerated wounds are confessedly more dangerous than wounds made with a sharp instrument,' that 'these cases shew clearly that,' the constitution 'will sustain, without the loss of life, an injury greater than the *Cæsarean operation*.' 'If you should be inclined,' says Dr. H., 'to deny this position with regard to wounds of the uterus, you must then acknowledge that it would be an improvement in performing this operation to puncture the uterus, and afterwards tear it in such a manner as to allow the child to be extracted.' We must own ourselves of this opinion; and in support of it we alledge, that a dangerous hæmorrhage is less likely to happen from a lacerated wound, than from a wound made by a finely cutting instrument, and in confirmation of this opinion, we appeal to the successful termination of these very cases, of that of Mr. Barlow, adopting for a moment Dr. H.'s idea of that case, and of the same happy event which is said to have taken place in three other cases, which Dr. H. gives us immediately after. The first is that of a 'negro woman, who,' we are told, 'performed the

* Mem. Med. Soc. iii. 197.
p. 619. † Med. Ess. v. Art. 38.

† See Anal. Rev. Vol. xxvii.

Cæsarean operation on herself, with a *blunt* butcher's knife, the point of which was broken off*.' In the second, the uterus was wounded by the horn of a bullock, and the wound followed by a rupture of the uterus †. And in the third case, in consequence of a similar accident, the arm of the foetus protruded through the wound; which last the surgeon was obliged to enlarge to the extent of four inches ‡.

Dr. H., in proof that the operation of the section of the uterus is not invariably fatal to the mother, on the continent at least, refers us to Simon in the *Mem. de l'Acad. de Chirurg.* i. 3.; gives us an extract from a German translation of a treatise of Lauverjat, a living French author, who is said to have performed the operation five times, and thrice with success; and another from Baudelocque, who mentions two cases performed by surgeons with whom he was acquainted; and a third from the *Journ. de Med.* for 1770. He mentions the favorable opinion of M. Tenon, and that of M. Hoffman, as given in conversation to Dr. Garthshore, and Prof. Hamilton of Edinburgh, respecting the success of the operation in France and Germany. M. Tenon asserted that 78 women had been saved by it at the Hôtel Dieu of Paris, since their first practising the operation; and M. Hoffman, that it had been very often successful in different parts of Germany within the last ten years. We shall be happy to hear all the evidence which can be produced in its favour by Dr. H. in his promised treatise on Cæsarean births, and the more circumstantial he is in relating all the minutiae of the cases, the better. Till then we think, with Mr. S., that British practitioners are not justified in having recourse to *the section of the uterus*, (for Dr. H. uses the term Cæsarian section in an ambiguous manner,) without having previously attempted all other means; as delivery by the crotchet, which Doctors Osborn and Clarke have shewn to be practicable in cases wherein the section of the uterus had before been resorted to; or, where that is found on trial to be impracticable, the division of the symphysis pubis, as proposed by W. Hunter, and recommended by Mr. S. To this Dr. H. replies:

P. 128.—'By adopting the project of Dr. Hunter, in such extreme cases of distortion, you have, I believe, manifested greater intrepidity than any other practitioner, in this kingdom at least, for

* Dr. Simmons, in his *Med. Journ.* vii. 61, from the information of Dr. Morton, who attended the woman. Dr. Hull gives the case from Moseley on *Trop. Dis.* vol. i. But it does not appear that Dr. Moseley visited the patient.

† Default's *Chirurg. Journal*, by Gosling, ii. 277.

‡ Dr. Simmons's account of it in *Med. Journ.* xi. 146, from Fritse in Schmucker's *Chirurgical Essays*, vol. iii. The patient died in her next pregnancy, from an effusion of blood into the cavity of the abdomen, a circumstance which Dr. H. should not have omitted to mention.

I have never heard of one, who had the *hardieffe* ever to think of putting it in execution. Instead of this, however, I should, from your ingenuity, have expected the suggestion of some new operation. What do you think of an *Exsectio Symphysis Pubis*? Would not a complete, and dextrous removal of the anterior portion of the pelvis be preferable in the extreme case of distortion, specified by you, to the mere division of the symphysis?"

We think a division of the ossa pubis as near as may be to the symphysis pubis preferable to a division of the symphysis, and likely to be attended with fewer future inconveniences, injuries done to bones being more easily repaired than those done to cartilages. Dr. H. objects to W. Hunter's proposal, that the symphysis is sometimes ossified; but surely a saw is as easily managed as a knife. And to deter practitioners from having recourse to the compound operation, he gives two cases from Baudelocque, in one of which the symphysis pubis was separated, and in the other the section of the uterus performed. The patient in the former instance died at the end of eleven days, possibly for want of proper medical treatment, and the latter in a few days, but what remedies were employed we are not told. The child however was preserved in the latter instance, and Baudelocque, as it should seem for this reason, calls the "conduct" of the gentleman who performed the latter operation, "much more prudent." Indeed the simple preservation of life appears to be the leading object of the advocates for the section of the uterus.

'Let me here ask you,' says Dr. H. to Mr. S., p. 153, 'if you, upon reflection, can think it adviseable that a child should be absolutely sacrificed, for the mere *probability* of being able to deliver the mother?'

'For my own part, after much reflection upon the subject, I am induced to believe, that the destruction of a child by Embryulcia is a justifiable homicide only, when performed with a *certainly* of effecting the delivery, and a considerable expectation, or a *high degree of probability*, of preserving the life of the parent. I am decidedly of opinion, that it ought not to be practised as an experiment, *upon a bare probability* of being able to accomplish the delivery. I therefore declined the operation of Embryulcia in the two cases of Ann Lee, and Isabel Redman; because I was well assured, that I could not have delivered them, after having had recourse to this very painful and shocking expedient. And I performed the Cæsarean operation, by which means I preserved one life, and I am satisfied, from the inspection of the bodies after death, that no practitioner could have done more.'

These cases Dr. H. has given at length, with plates illustrating the dimensions of the pelvis.

In the case of Ann Lee, the attending practitioners were, p. 167, 'of opinion that the delivery could not be accomplished by the crotchet.

'We examined the poor creature once more, and after a consultation of great length, in which every circumstance of the case was

fully considered, we were unanimously of opinion, that there was very little chance for the recovery of the mother, and that the Cesarean operation, as giving the only chance of preserving the child's life, was the most eligible practice that could be adopted, and much preferable to suffering the poor woman to die undelivered.'

A dead child was extracted by a *transverse* incision of the uterus, and the patient expired six hours after the operation. In Isabel Redman, though the operation was performed so early as at the end of twenty-four hours from the commencement of labour, a living child was extracted by a *longitudinal* incision, but the patient died in about twenty-two hours after the operation. On an examination of the bodies, no union appeared to have taken place in the lips of the wounds in the uterus. The coagula of blood were only from two to five ounces. 'In Lee the peritonæum investing the hypogastric region and inferior portion of the body and cervix uteri, exhibited strong marks of inflammation,' but in Redman no part was inflamed 'except a portion of the colon near its origin.' Dr. H. gives us a third case communicated by Mr. Kay of Forfar, in which the incision was made in an *oblique* direction. A living child was extracted and the mother lived to the 11th day. Unfortunately the cavity of the abdomen was not examined after death. The external incision was not healed.

We recommend that experiments be made on quadrupeds, to ascertain the best mode of dividing the symphysis pubis and the ossa pubis, and whether, in the section of the uterus, the lips of the wound in the uterus ought not to be united by suture. This we propose to have done by passing a strong thread backwards and forwards through the lips of the wound in the uterus, by a fine round needle, the thread being sufficiently long to pass through the wound in the integuments, that it may at any time be withdrawn. We know no one more likely to do justice to such proposals than Dr. Haighton; but if the advocates for the section of the uterus will still continue their experiments on the human subject, we yet wish the last mentioned experiment to be tried, and in support of it we refer them to their favorite Baudelocque, who informs us that the surgeon who performed the operation, related in the Journ. de Med. for 1770, "made three stitches in the uterus, and the operation had all possible success."

We cannot conclude without expressing our disapprobation of Mr. S.'s conduct, so far as we are enabled to judge of it from the books before us. He ought not to have made an unsuccessful operation of a fellow practitioner in the same town the subject of a pamphlet addressed to unprofessional readers, on whose account it should seem he has inserted so many and so long quotations from books in the possession of every accoucheur: for in giving directions for that very operation, 'all traces of which,

which,' he hopes, 'will in future be banished from professional books, and which,' he says, 'stands recorded only to disgrace the art,' he observes, '*the unprofessional reader*, who shall have witnessed the inspection of the abdomen of a dead body, will form a tolerably correct notion of the manner of operating from what has been said above.' His observations ought to have been communicated to the public through the channel of some medical society, and without any allusion to Dr. H. or Dr. Le Saffier, and Messrs. Hall, Brigham, and Tomlinson, under whose sanction the operation was performed. Or, had he waited for the appearance of a treatise on the subject by Dr. H., which Dr. H. tells us had been announced in the newspapers, he would then have performed a duty by decrying a practice which he might consider as injurious to mankind. But Dr. H. asserts that Mr. S. spoke of the operation immediately after it had been performed in terms of high condemnation, and that he announced his pamphlet in a Manchester newspaper within less than a fortnight afterwards, with a view, Dr. H. asserts, 'to destroy the character of a man, whose short residence in the town had not afforded him a sufficient opportunity of making his professional attainments generally known, and to injure his coadjutors in the estimation of their townsmen.' Unless Mr. S. can refute these charges, we hope the personal controversy will cease; but when Dr. H. shall give to the public his promised treatise, in which we hope to see no relics of personal animosity, we wish it to undergo a careful and dispassionate examination, in which the parties engaged may act as impartial jurors, declaring solemnly what they believe to be true, rather than as eloquent advocates, each solicitous only to gain over the multitude to his side.

But to return to the remaining contents of Mr. S.'s pamphlet. In his observations on cancer, 'certain celebrated empirics' of Lancashire, appear to be the objects of his critical censure. A patient, whose name ought to have been mentioned, being treated without success for a carious tibia by Mr. S., put himself under the care of Messrs. Taylor. In a few weeks he returned, and died in ten days. Two cases of an enlargement of the mamma, said to have been called cancers by the Whitworth doctors, were cured by leeches and an embrocation of infusion of hemlock with litharge of vinegar, and Dr. Ferriar relates that a pimple, which they had called a bleeding cancer, was cured by rest. What would these gentleman say if others were to publish accounts of all the cases in which their skill had proved ineffectual, or in which they had mistaken the nature of the malady? Mr. S. relates the case afforded in an ulcerated cancerous mamma by giving twelve drops of Dr. Fowler's solution of arsenic thrice a day. In five or six weeks the pain abated, and the use of opium became unnecessary. Increasing the dose to fifteen drops occasioned an aggravation of the symptoms.

On the subject of the cow-pox, Mr. S. inoculated three children with a thin yellowish fluid from the inflamed heel of a horse before any dressing had been applied, but the punctures healed up in four days. He inserted a brownish ichorous fluid from the heel of a horse in a high state of inflammation, in the teats of two cows, and in the arms of three children, but 'neither inflammation nor disease of any kind ensued.' Two cows were inoculated with the matter of small-pox, but no perceptible change occurred. The cow-pox is said to be unknown in Cheshire and Lancashire. T.

ART. XLVII. *An Inquiry concerning the History of the Cow-pox, principally with a View to supersede and extinguish the Smallpox.*
By George Pearson, M.D. F.R.S. Physician to St. George's Hospital, of the College of Physicians, &c. 8vo. 116 pages. Price 3s. Johnson. 1798.

OUR author is of the number of those who, giving credit to Dr. Jenner* for accurate observation, indulge the pleasing hope that by means of this newly discovered animal poison we may be enabled to extinguish the small pox. The subject had long engaged our author's attention.

'When I was in company' says Dr. P. 'with the late Mr. John Hunter, about nine years ago, I heard him communicate the information he had received from Dr. Jenner, that in Gloucestershire an infectious disorder frequently prevailed among the milch cows, named the Cow Pox, in which there was an eruption on their teats—that those who milked such cows were liable to be affected with pustulous eruptions on their hands, which were also called the Cow Pox,—that such persons as had undergone this disease could not be infected by the variolous poison,—and that, as no patient had been known to die of the Cow Pox, the practice of inoculation of the poison of this disease, to supersede the Small Pox, might be found, on experience, to be a great improvement in physic.

'I noted these observations, and constantly related them, when on the subject of the Small Pox, in every course of lectures which I have given since that time.'

The fact, our author observes, was mentioned by Dr. Adams of Madeira, in his ingenious work on morbid poisons†; by Mr. Rolph, surgeon; at Thornbury, Gloucestershire; in Gimbernat on the femoral hernia, translated by Dr. Beddoes, p. 63.; and by Dr. Woodville in his history of inoculation, i. 3.‡ Our author, with a view to investigate a subject which promised to be so useful to mankind, took every opportunity of obtaining farther information respecting it; and in this pamphlet he presents us

* 'Inquiry into the causes and effects of the variolæ vaccinae,' of which a pretty full account was given in *Analyt. Rev.* vol. xxviii. p. 68.

† 'Analyt. Rev.' vol. xxiv. p. 262.

‡ 'Analyt. Rev. O. S. Vol. xxvi, p. 126.

not only with the result of his inquiries, but with such conclusions as appear to him to be fairly deducible from what is hitherto known. We learn from our author's correspondents, that the disease occurs, not only in Gloucestershire, but in Somersetshire, Devonshire, Dorsetshire, Wiltshire, Hampshire, Buckinghamshire, Leicestershire, Norfolk, Suffolk, and in the neighbourhood of London, and that it appears chiefly in spring, from February to May, and sometimes also in autumn and winter. Dr. Jenner's observations receive a very ample confirmation, the common people and medical practitioners all agreeing that the Cow Pox has never been known to prove fatal either to cows or man, and that it renders the constitution of man unsusceptible of the action of the variolous poison.

Our author arranges the facts furnished by Dr. J.'s work, and his own correspondents, under the following positions.

1. Persons who have undergone the specific fever and local disease, occasioned by the Cow Pox infection communicated in the accidental way, who had not undergone the small pox, are thereby rendered unsusceptible of the small pox.'

Our author meeting at Mr. Willan's farm, Marybone, with three men servants who had had the Cow Pox, but not the small pox, he inoculated them twice, but without success. One of these is stated never to have had the chicken pox; we could therefore wish he were inoculated with the matter of the chicken pox, in order to ascertain whether the Cow Pox may not render the human constitution insusceptible of this morbid poison also.

2. Persons who have been affected with the specific fever and peculiar local disease by inoculation of the Cow Pox infection, who had not previously undergone the small pox, are thereby rendered unsusceptible of the small pox.'

This proposition is merely a repetition of the preceding one, because, according to our author's view of the matter, the disease is never communicated but by the application of Cow Pox matter to a wound in the cuticle. Persons, however, have been known to have been intentionally infected, as a mean of securing themselves from the small pox. A man near Bridport, in Dorsetshire, was infected in three places in his hand by a needle. In about a week he became feverish, continuing so four or five days. He was afterwards inoculated with small pox matter twice by the grandfather of Mr. Downe of Bridport, and twice by his father, without success. 'I know,' says Mr. D. 'that a medical man in this part of the country,' possibly one of the gentlemen just mentioned, 'was injured in his practice, by a prejudice raised unjustly, that he intended to substitute the Cow Pox for the small pox. So great an enemy to improvement are the prejudices of the public in the country.' Mr. Dolling, of Blandford, in the same county, relates that Mr. Justings of Axminster inoculated his wife and children with Cow Pox matter, and that they were afterwards inoculated with small pox matter

without effect. These are probably the facts which the Rev. Herman Drewe communicated many years ago to his relative Sir G. Baker, physician in London, 'but the statement not obtaining credit, the papers were not published,' as they ought to have been in a fourth volume of the Medical Transactions, and have been since lost. Such is, not unfrequently, the fate of many valuable papers communicated to societies who publish volumes at uncertain, and often distant intervals. Sometimes their councils sleep over them, and sometimes individual members appropriate them to their own use!

P. 42.—3. The disease produced by inoculating with the matter of the Cow Pox does not differ from the disease produced by inoculation with the matter from the human animal; nor is any difference observed in the effects of the matter from the first human subject infected from the brute animal, or from the matter generated, successively, in the second, third, fourth, or fifth human creature, from its origin in the brute.

P. 43.—4. A person having been affected with the specific fever, and local disease, produced by the Cow Pox poison, is liable to be again affected as before by the same poison; and yet such person is not susceptible of the small pox.

'I find that most part of the professional men are extremely reluctant in yielding their assent to this fact. Some, indeed, reject it in the most unqualified terms. They are not averse from admitting the evidence, that the Cow Pox may affect the same constitution repeatedly; or even that a person having had this disease, is unsuceptible of the small pox; but that the constitution having suffered the Cow Pox, should still be susceptible of this disease, and not be susceptible of the small pox, is an assertion with regard to which they demur to acquiesce.'

So do we, because it is only on the two following instances that Dr. J. has established his position. Eliz. Wynne had the Cow Pox in 1759, but 'in a very slight degree, one very small sore only breaking out on the little finger of the left hand, and scarcely any perceptible indisposition following it.' In 1797 she was inoculated with the matter of small pox, but without effect.* 'In 1798 she caught the Cow Pox, and on the 8th day after she received the infection she complained of general lassitude, shiverings alternating with heat, coldness of the extremities, and a quick and irregular pulse, all which symptoms were preceded by a pain in the axilla, and on her hand was one large pustulous sore.' If Doctors J. and P. will reconsider this case, we think they will be of opinion with us, that as the first attack of Cow Pox was merely a local affection, unaccompanied by fever, it did not render the constitution unsuceptible of the small pox, and that her not receiving the small pox was an accidental circumstance arising from other causes. As for W. Smith, the first disease was what we would call *variola equina*, and

whether the first attack of Cow Pox was attended with fever or not, we are not informed.

‘ 5. A person is susceptible of the Cow Pox, who has antecedently been affected with the small pox :’ but Dr. J. observes, ‘ that those who have had the small pox either escape the Cow Pox, or have it slightly,’ which is confirmed by Dr. P.’s correspondents. Dr. P., however, met with a person who attested that he had suffered the Cow Pox, though long before that time he had gone through the small pox. We with Dr. P. would endeavour to ascertain whether or not in this patient the Cow Pox was attended with fever.

P. 50.—‘ 6. The Cow Pox is not communicated in the state of effluvia, or gas; nor by adhering to the skin, in an imperceptibly small quantity; nor scarce, unless it be applied to divisions of the skin, by abrasions, punctures, wounds, &c.’

P. 53.—‘ 7. The local affection in the Cow Pox, produced in the casual way, is generally more severe, and of longer duration, than usually happens in the local affection in the inoculated small pox; but in the Cow Pox the fever is in no case attended with symptoms which denote danger, nor has it, in any instance, been known to prove mortal.’

Dr. P. ought here to have added, that the local affection in the Cow Pox, produced by inoculation, is as mild, and of as short duration as usually happens in the local affection in the inoculated small pox, in support of which he might have cited Jenner, p. 37—44. He would also have added, had Mr. Frewster’s letter reached him in time, that many pregnant women had been known to have had the Cow Pox, but that none of them had miscarried.

P. 58.—‘ 8. No consequential disease, which should be attributed to the Cow Pox, has been observed; nor has any disease been excited, to which there previously existed a disposition; nor has it been discovered to produce a pre-disposition to particular diseases.’

P. 59.—‘ 9. The Cow Pox infection may produce the peculiar local disease belonging to it, but without the disorder of the constitution; in which case, the constitution is liable to be infected by the small pox infection.’

Dr. P. very justly observes that, p. 60, ‘ It has been found that the usual local disease of the inoculated small pox may occur, unattended by a disorder of the whole constitution; but yet the matter of such local small pox will, in other persons, produce not only the local disease, but general eruption and fever: and that the person who had undergone this local small pox only, will be infected at a future time, so as to have both the ordinary local disease and fever of the small pox, with eruptions.’

Our author, from a view of the whole of the evidence, is induced to consider inoculation with the matter of Cow Pox as far preferable to that with the matter of small pox, and in cases of pregnancy, infancy, dentition, and the valetudinary state too often induced by measles, hooping cough, &c. and where persons have such a dread of the small pox as not to submit to inoculation

inoculation, and in seasons in which the small pox is more than usually fatal, he strongly recommends the inoculation of the Cow Pox in its stead. It has been thought by many, 'that the mortality of the small pox has been in a greater proportion since than before the introduction of inoculation, from the extensive dissemination of it by inoculation,' but this is an objection to which inoculation with the matter of Cow Pox is not exposed, the Cow Pox not being communicable but by the application of the infection to the divided cuticle. He wishes also, that observers would remark whether the Cow Pox may not preserve the constitution of cows from the murrain, and that of man from other morbid poisons, besides the variolous, as chicken pox, measles, ulcerous sore throat, whooping cough, syphilis, &c. to which we may add hydrophobia. Perhaps the application of Cow Pox matter to the wound inflicted by an animal laboring under rabies, where the surrounding parts cannot be safely removed by the knife, by converting it into a Cow Pox ulcer, may possibly prevent it from assuming the hydrophobic action, and it may not be amiss to apply it to cancerous ulcers.

With regard to the origin of the disease, Dr. P. differs from Dr. J. p. 83.

'I have found that in many farms the Cow Pox breaks out, although no new comer has been introduced into the herd; although the milkers do not come in contact with horses; although there are no greased horses; and even although there are no horses kept on the farm.'

Mr. Woodman, however, surgeon at Aylesbury, is said to have had, p. 85,

"A notion of the Cow Pox originating from the sore heels of horses." "And several male servants at the milk farms near London said, "there was such a notion entertained in several parts in the country, whatever might be its foundation."

We would suggest to Drs. J. and P. the inquiry whether the sores on the heels of horses, which have the grease, may not be changed into Cow Pox sores, and become capable of communicating to man a disease somewhat different from the Cow Pox.

Dr. P. objects to the name given to the disease by Dr. J., but it appears to us without reason. We think that it ought, with the chicken pox, to be referred to the genus Variola.

We are happy to have it in our power to add, from a printed letter, dated March 12, sent by Dr. P. to his correspondents, that upwards of 160 patients, from 2 weeks to 40 years of age, principally infants, have been inoculated since the 20th of Jan. by Dr. Woodville and Dr. P. separately; that none of the patients were considered as dangerously ill; that none of these patients since inoculated for the small pox, who were above 60 in number, took the disease; that the local infection in the inoculated

inoculated part was, on the whole, less considerable, and of shorter duration than in the inoculated small pox; that in many of the cases, eruptions appeared on the body, some of which could not be distinguished from the small pox; that at Berkely, Dr. J. has continued his trials of inoculation with Cow Pox matter, sent from London, with good success; and that Dr. Woodville has a pamphlet on the subject in the press. T.

ART. XLVIII. *Annales de Chimie, &c. i. e. Annals of Chemistry, or a Collection of Memoirs, relative to Chemistry, and the Arts dependent upon it.* By Citizens Guyton, Monge, Berthollet, Fourcroy, Adet, Hassenfratz, Séguin, Vauquelin, C. A. Prieur, Chaptal, and Van Mons. Vol. xxix. 8vo. 336 pages. Price 6s. in numbers. Paris. 1799. Imported by De Boffe.

NOTWITHSTANDING the great political changes which have, of late years, interfered to divert their attention from, and to impede their progress in, the cultivation of scientific inquiries, we still behold the French philosophers in several of the departments of science, and particularly in chemistry, standing forth conspicuous, and generally successful, candidates for the palm of eminence. The well-earned and well-known reputation attached to the names of the principal conductors of the *Annales de Chimie* is sufficient to ensure, at all times, an ample recompence to the inquisitive student of nature, in perusing every product of their labors, whether occupied in original researches, or in examining and communicating the experiments and theories of others.

We hasten to give our readers an analysis of the principal articles in the last volume of this interesting work, in the order in which they present themselves.

Experiments on the Excrements of Hens, compared with the Nourishment which they take; and Reflections on the Formation of the Shell of the Egg. By Cit. Vauquelin.—This writer finds 1000 parts of egg-shells to consist of 0.896 carbonate of lime, 0.057 phosphate of lime, and 0.047 animal gluten. He has convinced himself, that this very abundant separation of carbonate of lime from the blood is performed by the kidneys. In endeavouring to throw some light upon the production of this matter, which, when we estimate the weight of the eggs, and the frequency with which they are laid, in connection with this calculation, indicates a process of such surprizing extent, Cit. V. directs his experiments principally to the comparative examination of the fæces of the hen, and those of the cock; and to the relation between the component parts of the food of the hen, and those of her excrements. The result of the former of these experiments is not very satisfactory. It appears that, besides the quantity of carbonate of lime employed in

in the formation of the eggs, the proportion of this salt afforded by the residue of the fæces of the hen, after calcination, still exceeded that procured from the residue of an equal quantity of the fæces of the cock: and the author can give no solution to the question, why the quantity of carbonate of lime contained in the fæces of the cock does not correspond more nearly with that found in the eggs and fæces of the hen, but by observing that 'hens, during the time of their laying, take at least two or three times more nourishment than cocks.' His observation that the fæces of the hen are much more poor, (*maigres*,) and accompanied with much less *cretaceous* matter, during the time of her laying, than they are at other times, and than those of the cock are at all times, adds nothing to the explanation, which is far from being satisfactory.

He observes by the way, that this white *cretaceous* matter, in which the fæces of the cock are always enveloped, but which accompanies that of the hen only during the time when she is not laying, appears to be *un véritable albumen*, or white of eggs; and thence infers that the opinion of the country people, that cocks occasionally lay *des espèces d'œufs*, is not altogether ridiculous or improbable.

Cit. V. next proceeds to examine the relation between the food of hens and their different excrements. He begins this part of his experiments by analysing a quantity of oats, from 483,838 *grammes* of which he obtained by calcination a residue of 15,285; or, expressing the proportion in decimal fractions, 0.031. This residue he found to contain 0.393 of phosphate of lime, and 0.607 of pure *silex*. Having confined a laying hen, he fed her with the same quantity of oats, viz. 483,838 *grammes*, which she eat in ten days, during which time she laid four eggs. The particulars of this experiment are very inaccurately related, especially the analysis of the fæces. The result we give in the author's own words.

'Thus the fæces of a hen, which had eaten only 483,838 *grammes* of oats in ten days, have afforded, on analysis, 2,547 *grammes* of carbonate of lime, which, joined to the 19,743 *grammes*, forming the shells of the eggs, which she had laid in that interval, make 22,29 *grammes*, of which the oats did not contain a single particle. They have yielded, moreover, 11,944 *grammes* of phosphate of lime, whilst 483,838 *grammes* of oats gave only 5,944 *grammes*.'

He further observes that the fæces contained 1,274 *grammes* less of *silex* than he had found in the oats. Cit. V. leaves us in the dark as to the solution of these phenomena, and only observes in conclusion that, whatever it may be, it is evident 'that a considerable quantity of lime, as well in the state of carbonate as in that of phosphate, has been formed in the organs of the hen, and that a certain quantity of *silex* has disappeared.'

The experiments do not appear to have been well directed, nor accurately conducted; and Cit. V. says, that he does not himself place

place an entire confidence in their results; but proposes to recommence them, and to vary them in different ways. We hope he will apply his experiments to hens before they begin to lay, as well as during and after the season of laying; and that he will also extend them to different species of birds.

Opuscles Chimiques de Pierre Bayen, member of the national Institute of France, &c. extracted by Citizen Bouillon Lagrange.—This paper gives a summary of Bayen's chemical works, occupied chiefly by the analyses of minerals and mineral waters. It is written too much in the style of general eulogy.

Considerations on the Experiments of Mayow, made at the End of the 17th of Century: extracted from the Dictionnaire Encyclopédique, v. 3d. Art. Chimie, by Citizen Fourcroy.—Citizen Fourcroy is solicitous to rescue the name of our countryman Mayow from the obscurity which has so long involved his memory. The striking analogy which he exhibits between both the outlines of the several experiments and the principles of the apparatus of this chemist of the last century and those of the present day, is certainly a sufficient evidence of his title to bear a honorable station in the list of the fathers of science.

‘Without doubt,’ says our author, ‘if the ingenious English physician, of whose works I have here given an analysis, had confined himself to a simple relation of the phenomena which he had so well observed, and to the immediate conclusion which he had at first drawn from them; if he had not wished to explain them by hypotheses incomprehensible, and contradicted by the very results of his own experiments; he would have rendered his work much more striking, would more have astonished the philosophers of his own time, and would not have fallen into that unjust oblivion to which he was so soon consigned. But, in rendering justice to the talents of Mayow, to his ingenious inventions for examining the chemical action of the air, to his conceptions and deductions, some of which, far superior to those of even the most celebrated philosophers of his own age, seem to emulate the labors and the discoveries of ours, whilst we vindicate his memory from the inconceivable contempt with which his contemporaries, even his own countrymen, so jealous on other occasions of the glory of their country, have treated his brilliant researches; a contempt which has had the effect of stifling the germ of those discoveries, which the views and experiments of Mayow appeared so well adapted to bring to light; I ought to observe, that he has not carried so far as he appeared capable of doing, the first ideas which presented themselves to him; that the thread which he had found soon broke in his hands; that he has only made the first opening in a mine, of which he did not even suspect the extent; that he was not himself sufficiently aware of the striking singularity and importance of his first discoveries; that, instead of following the experimental rout which his new processes had indicated to him, he delivered himself up to hypothetical reasonings, which embarrassed his steps, and which, by forcing him on successively to admit and to reject the condensation, the diminution, the absorption, and the fixation of air, involved him in a labyrinth of uncertainties and contradictions; that in fine, if he appear to dispute with the most skillful modern philosophers the

invention of the pneumato-chemical apparatus, he yet leaves them all their celebrity, and ought in no degree to subtract from their merit.'

Annali di Chimica, &c. Citizen Brugnatelli's Annals of Chemistry and of Natural History, vol. 14. 1797; extracted by Citizen Van Mons.—As probably few of our readers have an opportunity of seeing the original work of which this paper presents an analysis, we shall lay before them a summary abstract of the subjects of the principal articles. The two first are letters from Citizen Volta to Citizen Gren, on galvanism; wherein the author relates some experiments in which, by merely bringing insulated plates of different metals, as one of tin, and one of silver, into contact, he produced in them the exhibition of electric phenomena; the former manifesting a positive, the latter a negative electricity. In repeating the experiment with only one of the plates insulated, he found this to be electrified in a doubly powerful degree. For the concentration of the electric fluid thus excited, he made use of a Leyden phial, to which he communicated, by contact, twenty or thirty successive charges of this metallic plate; when the phial was found to indicate more than twenty degrees on the electrometer, and to be capable of giving a small spark.

The 3d article is an extract from a letter of Dr. Carradori to M. Felix Fontana, respecting the new doctrines of caloric. Dr. C. objects against Fourcroy's doctrine of the fixedness and infusibility of bodies denoting only their relative states, that it is true but to a certain extent; that, in order to become liquid or volatile, bodies require, besides a certain quantity of caloric, to be in a state proper for undergoing this modification; a state which depends upon their peculiar affinity with caloric itself. In support of his opinion, the author adduces the instance of fat oils, which cannot be volatilised without being decomposed, and which do not manifest ebullition, although their heat be superior to that of boiling water; which is owing to the oily particles having no affinity to combine with caloric in the state of gas. He disapproves Fourcroy's expression of *interposed caloric*; 'because,' says he, 'caloric can never be retained in any body but by virtue of an attractive force; and this quality of attraction he would distinguish by the *attraction of composition*, and the *attraction of aggregation*. As this new doctrine appears likely to call forth considerable attention, we shall give his explanation of it in his own words.

'I have often been astonished,' says he, 'that philosophers have not remarked and distinguished a peculiar kind of affinity, which follows appropriate laws, as well in the combinations of caloric as in those of other bodies: I speak of the combination* by *physical attraction*. The caloric which is disengaged from a body by what we call the *change of its capacity*; the salt which is separated from water by the addition of

* I am aware that the word *combination* is here improper, but language furnishes no other to supply its place.'

alcohol; the resin which is precipitated from the latter substance by water, &c. were only *physically* united to their dissolvents, and are precipitated only by an *elective physical attraction*. Physical combination takes place wherever the penetration is perfect, whilst the substances combined preserve their respective properties or characters. Wax thus combines with oils, metals with metals, &c. Physical combination takes place in all cases where homogeneous mixtures are disunited without experiencing decomposition, or entering into a new composition, so as to render it impossible to recover the characters of the substances which constituted the mixture. All combinations and decompositions which belong not to this class, are to be ascribed to *chemical* attraction. The attraction of *aggregation* is exercised only by the particles of the same body upon each other.

Applying these distinctions to the theory of the combinations of caloric, we may say that bodies which change their state by changing their temperature, or which by mixture with other bodies change their capacity, only set at liberty the caloric which was physically combined, or, only enter into a new physical combination. The activity of this caloric is restrained, and its presence concealed by the loss of its state of liberty, in which alone it is capable of acting: as is found to be the case in any body saturated with another by physical combination. Water, for example, holds in solution, or in physical combination, all the quantity of ice with which it is capable of being charged. The combinations of caloric which require to be decomposed by chemical attraction, do not appear very numerous. The bases of the permanent gazes combine chemically with caloric; and we may say that these are the only combinations of this kind well ascertained."

Admitting this chemist's theory of physical combination, we do not see why what are called the permanent gases should be exempted from its application more than any other substances. May not the caloric and the oxygen be severally detached from oxygenous gas by the intervention of other substances, with the complete *recovery of their respective properties*, and combined again at pleasure? That we have not hitherto been able to obtain the basis of oxygenous gas in an uncombined state, is no proof that the various combinations in which it exists are directed by chemical rather than by physical attraction. We are not, however, disposed at present to give any decided opinion on this theory. There is certainly much obscurity in the manner in which chemists at present employ the term *capacity*.

'Caloric,' says this writer, 'which obeys the law of equilibrium, without occasioning any change in the state of the body; or caloric purely thermometrical, is only, in some manner, mechanically combined with bodies; it is caloric lodged in the interstices of bodies, as water lodged in the pores of a sponge, of paper, woollen, &c.'

Is not this going back to the *interposed* caloric of Fourcroy?

In another paper, the same author controverts the opinion of Fourcroy as to the agency of oxygen in the coagulation of albumen. He exposed this substance to the heat of boiling water, at the same time excluding it from the contact of air by the interposition of oil, and found the coagulation to take place as in open

open air, and even to begin in the part most secured from the air, at the bottom of the vessel.

In an extract from a report made by Van Mons, on the means of regulating the air of the chambers of the sick, we find one or two important observations, not generally attended to. Speaking of the copious production of carbonic acid and ammoniac in such departments, he finds fault with the practice of exposing vessels filled with lime-water; 'which,' says he, 'have the effect, in all cases, of leaving or of discharging back into the air, ammoniacal gas, by the absorption of carbonic acid.' He is persuaded that 'in the state of health we form more water; in the state of sickness more carbonic acid. Carbon appears to require a particular degree of temperature to exercise upon oxygen an attraction stronger than that of hydrogen.'

Citizen Aldini concludes, as a result of some electrical experiments, that electricity possesses an influence on chemical *secretions*. He had observed also, that artificial electricity regulates or modifies the exterior form of bodies; whence he inferred that natural electricity ought to be provided with the same faculty; and he proves it by snow, which effects at one time a starry form, at another a globular, and at another a flaky one: and he hopes that this observation may one day lead philosophers to be able to determine, by the simple inspection of the form of the snow, the kind of electricity which prevailed in the upper regions of the atmosphere at the time of its formation.

(To be continued.)

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